Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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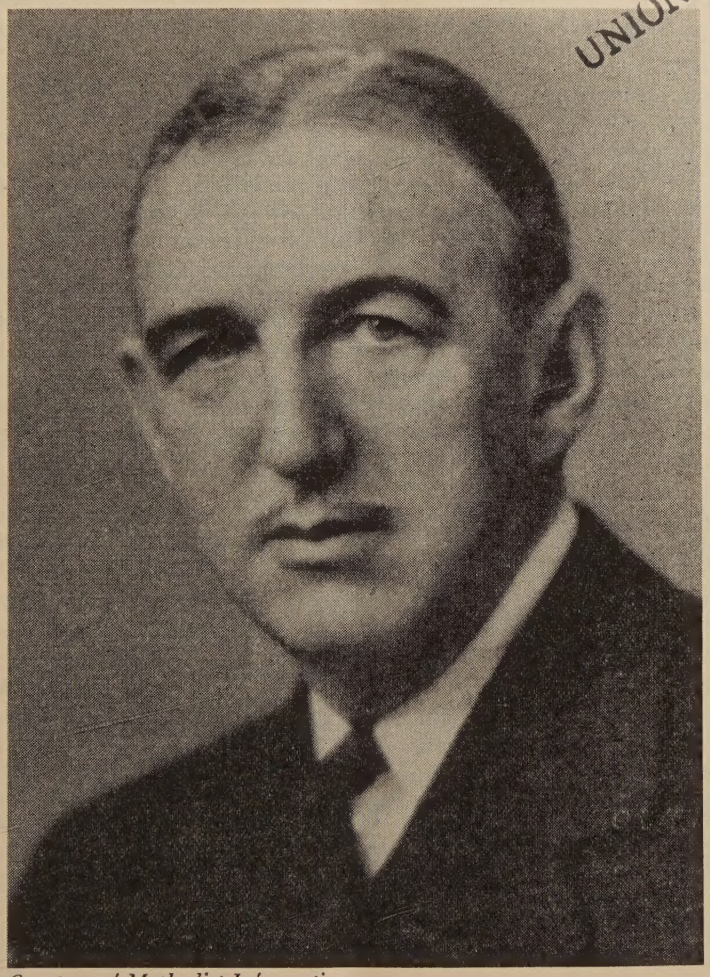

Courtesy of Methodist Information

Bishop Frederick Buckley Newell,
Resident in the New York Area of The Methodist Church
[*See Page 20*]

June 25, 1952

FROM COVER TO COVER

THE FREE MIND is the text of the address given by David E. Lilienthal, former chairman of the U. S. Atomic Energy Commission, at the commencement exercises at Boston University on June 2nd. ..... Page 3

Harold C. Case, president of Boston University, discusses THE MIND'S ADVENTURE in the baccalaureate sermon delivered at the University on June 1st. ..... Page 9

HAS THE CHURCH REALLY LOST ITS VOICE? asks Franklin Crawford, pastor of the Community Methodist Church in Harpster, Ohio. ..... Page 11

READERS WRITE

Thirst For Understanding

This is just a note of appreciation for the article your June 11th issue contained under the heading "Thirst for Understanding," concerning the annual meeting of The Mother Church. It was a great pleasure to see this in your columns. We feel sure many of the points it includes will be of great interest to religionists of many denominations.

George Channing, *Manager*
Committees on Publication,
First Church of Christ, Scientist,
Boston, Mass.

Episcopal Manpower

I certainly approve most heartily your editorial in Zions Herald of June 4th entitled "An Additional Area?" Incidentally, the photograph of the Council of Bishops on the front cover certainly illustrates a tremendous force of Episcopal manpower to guide the work of our wonderful Church.

I am wondering whether anybody in the General Conference was thinking of possible changes in the economic situation in our country. This thought occurred to me many times while carefully reading the *Daily Advocate*, seeing that the General Conference, in making commitments to be met four years in the future, was riding high, wide and handsome.

Certainly we should not elect additional bishops at this time. It seems to me that it is more important for the bishops to confine themselves to general administration, and to depend upon the district superintendents to handle their work. Let us train the district superintendents for their administrative work so they do not need to run to the bishop with every problem dealing with local churches. A district superintendent said to me at one time that if a fly crawled across the lower end of his district, the bishop would want to know about it immediately.

We read a great deal about the tremendous geological territory covered by some bishops, but if people want to see and hear the bishop, let them attend the annual conferences and the district conferences. Certainly the bishop should not be expected to get into every local church. Let us magnify the responsibilities of the district superintendent and of the pastor, and expect these brethren to meet these responsibilities.

I know a university president who will not even consider problems that are to be handled by heads of departments and deans, except that he will in every case approve the actions of these responsible officers, if certain cases should be pressed upon the university president's attention.

Referring again to finances, certainly this is a time to develop and conserve financial resources against a possible future depression. A careful study day by day of the economic and industrial situation of this country leads one to expect a very serious time, if this country ever goes off of a war economy, and if we do not go off a war economy, the national debt will become so heavy that no one can tell what the situation may be when local churches are asked to maintain their giving two to four years hence.

E. M. Conover,
New York, N.Y.

Open Letter To

The State Department
Department of Passports
State Department Building
Washington, D. C.

Dear Sirs:

I wish to take this opportunity to file my vigorous protest alongside the protests of many other Protestant churchmen over the action taken by your department in refusing a passport to the Rev. J. Henry Carpenter of Brooklyn, N. Y. Mr. Carpenter has always been held in highest regard throughout American Protestantism. I am in full accord with the leadership that he has given through the years, and if I weren't I would still fight for his right to think differently from myself.

Your penalizing of this man for political activity smacks of the same treatment one might receive in a Nazi Germany Soviet Russia. It is a rank betrayal of principles of our democracy. Your i pretation of this McCarran Law, instea protecting democracy, seems to be des ing it.

It is my sincere hope that your de ment will take immediate steps to rev its decision and grant Carpenter the free of his American rights under the Cons tion. I will be noting with great care disposition of this matter.

(Rev.) E. Eldredge Brewste
Calvary Methodist Chu
Lewiston, Ma

Fallen To The Level?

It is very gratifying to at last see one the weak points of our Methodism brou to the attention of all. ("Firebreaks Backfires," Zions Herald, May 28th, p 21.)

Too often one sees clergy in "rich" chu es placed there by politics, while minis of equal learning and calling labor ur ingly in a smaller church, or more diffi slum area, for a salary equal to or less t that received by a common laborer.

It has often been said that, should Church give equal salary to all minist it would break down incentive among clergy; but do we not learn that mate things should not be our aim in life?

Does the calling to the ministry still m service in any field, teaching the ways Jesus to others, and ministry to all? has it fallen to the level of a political j with appointments prearranged in a b room at 581 Boylston Street?

S. E. Draper, Jr
Westfield, Ma

Motions Stump Bishop

Houston, Tex. — Twenty years as t head of the Texas Methodist Conferen made Bishop A. Frank Smith an expert shepherding complicated motions throu the Conference's sessions.

But he was stumped at the Conferenc last annual meeting when the group co sidered a proposal for financial support its camp near Palestine, Tex.

There was a long chain of motions, su stitute motions and amendments during d cussions of the proposal.

Bishop Smith finally had to ask someo what was going on. The explanation o served to complicate things more and t Conference voted to suspend action u later. "I don't know where you're goin the bishop commented. "Let's go into t thing further and see just where we ar

The next day, the Conference approv the proposal as first submitted. It app priated $500,000 to support the camp the next four years.

The Free Mind

DAVID E. LILIENTHAL

ARDLY A DAY goes by that some man from whom the glory has departed speaks with resignation of present as "the end of an era." Well, it is the end. what is more significant is that it is also the beginning, we would say, "the commencement" of an era.

hat kind of an era is this we are entering? It can e era of great opportunity. We of the mid-twentieth ury are standing at the very threshold of what may be- e one of the most stimulating, hopeful and fruitful ds in the history of modern man. Development and ge of the most far-reaching kind are in the offing. United States is now just entering upon the period s greatest influence and responsibility since the found- of the republic. For us, fortunate enough to be alive ch a time, these great events provide opportunity of y variety for all of us and for all of our institutions.

he opportunity is perhaps greatest for the American versity because it exemplifies the free, inquiring mind. university historically is the seed-bed of ideas and on and imagination, and it is ideas and reason and gination that nourish great changes and bring them ass. It is something of these opportunities, as well f the barriers to their fruition, that I wish to speak.

HESE OPPORTUNITIES are of two quite different kinds. The first kind is concerned with physical gs. This can be a time when we shall re-create the sical setting of our lives, and the lives of most of the billion people in the world. Such a physical re-con- tion concerns itself largely with science, technology, nagement and invention.

he second category of opportunity is also concerned, part, with invention, but a quite different manner of ention. These might be called social inventions, that the invention of the American Constitution, serve to ise and improve man's relation to his fellowman. This nd group of opportunities is chiefly concerned with se branches of knowledge that enable man better to lerstand himself and his fullest potentialities.

here are great jobs to be done in the coming decade two. They add up to the prospect for development l change that will be rapid, intense, exciting, and as l of opportunity for individual fulfillment and social gress as any of which we have knowledge. The dangers this period are correspondingly great. For those who uld prefer to live in a quiet time, a period that is un- ntful, calm — all I can say is that they have picked wrong age in which to be born.

OR MOST OF US, the basis of opportunities for work that is useful, rewarding and interesting is some basic man need. At a period when these needs and demands not growing, but on the contrary are stagnant or con- cting, then opportunity (especially for young people) contracting, and life is quiet — and tiresome, I should pose. But when these basic human needs are growing, changing, multiplying — that is a time of opportunity.

We are now in the early stages of just such a period, when human desires are expanding rapidly, almost explosively. And the means and the methods of meeting these needs are also swiftly changing. To effect these changes will call for the largest undertakings in history: for example, the re-making of our highway, street, motor terminal and parking systems. Our present highways and our streets are no more adapted to the demands put upon them today than Daniel Boone's wilderness trail could take care of the stage-coach and the covered wagon. We shall change the face of America so as to bring ourselves the mobility we greatly desire — a monumental enterprise affecting the daily living of our whole population.

THE CHEMICAL INDUSTRY will effect a whole series of profound changes in our living and in human opportunity. This huge industry, still an infant in size and development, is proceeding at a rapid pace to provide new basic raw materials. Building materials, our clothing and shoes and the decoration of our homes — a thousand things will be made of petroleum, natural gas, wood pulp, from the almost inexhaustible reserves of coal, from the inexhaustible atmosphere itself.

The peaceful side of the atom will create a whole new world of industrial energy and radiation. Atomic knowledge is fundamental, as electricity and fire are fundamental. Like all such basic new knowledge, atomic science can bring changes and opportunities so great as to be beyond the power of imagination to grasp.

Electronics is already an important field of science applied to men's desires, ranging from medical treatment to television. But here too the rate of change of the past few years is the merest beginning. It is clear that in a few more years of rapid development electronics will become as familiar a part of daily life as electricity itself, in the homes, farms and factories of America.

The pollution of the rivers that border our industrial areas of the Atlantic Seaboard and the Ohio Valley has become an insufferable, and a costly disgrace. By huge new industrial processes we shall clean up this mess, and restore these rivers. The atmosphere over Los Angeles and other cities has become filled with fumes, producing a condition as ugly as the word that has been coined to describe it: smog. Clearing up this threat to healthful living for millions is a huge job within the reach of attainment through our great new knowledge and industrial prowess.

We shall in the coming decade or so begin to process the waters of the sea, to yield chemicals and food, and an even more precious commodity, pure water, in quantities sufficient and at a cost low enough to irrigate millions of acres of arid lands.

Education, entertainment, recreation, clothing, housing, the production and preparation of food — these and other basic needs of man are expanding at a rapid rate. The

technical means of meeting these desires are making correspondingly rapid changes. The future prospect, in the physical area of living, is one filled with opportunity.

I spoke earlier of another category of opportunities. These are changes to be effected by social rather than physical invention and a growing understanding of man, and of the relations of man to man. Here are opportunities of the most challenging kind. If we can measure up to these, the rewards will be even greater than adding to our comfort, our health and general physical well-being.

Here the stakes are very high. They are nothing less than preventing war, finding a way for peoples to live together peaceably on the same globe. To a somewhat less degree, the stakes are high in our need for social invention that will minimize destructive labor disputes, conflict between the men who together manage and operate our industries. In the true spirit of experimentation and trial and error we are making real headway here, despite occasional serious set-backs.

One could list scores of other examples in this category: the decentralization of our increasingly over-concentrated industry, without the sacrifice of the great benefits of industrial size; the decentralization of our increasingly over-concentrated governmental activities, Federal and State, without ignoring the obvious necessity for decisions and action on a national or a state basis; or a change in the educated citizen's attitude toward Government service. Today most of the vital decisions of our lives are affected profoundly by governmental action. It is therefore imperative that many of our most talented citizens, as a matter of course, devote a part of their lives to Government service, just as their sons spend a part of their precious youth in military service.

I could list many other kinds of opportunities for social inventiveness. The development of a system of social security that will increase the sense of individual independence without destroying the spirit of risk-taking and adventure. Restoring to our income tax system adequate financial incentive for business managers and risk-takers. Perhaps most essential of all, developing a better understanding of man himself, his emotions, his fears, his hates and loyalties — in short, the mainsprings of his conduct.

Many such opportunities to contribute to the sum total of human progress present themselves to us in the coming decade or two. If we can make headway in this area, here would be progress even more important than great feats of physical advance. Put the two categories of change together — and of course they are inter-related at almost every point — and they add up to beginning a new era.

None of these good things will come to pass if there is a Third World War. Surely one doesn't need to elaborate on that statement. Nor do I see any useful purpose in describing, even if I were free to do so, just what an atomic war would be like, nor to dwell on the destructic everything we hold dear that would result should W War III become not a threat, as it is today, but a re

War is one barrier to our entry into this era of o tunity. There is still another, and one over which we control, as a people. There is real danger, as things s today, that the atmosphere of American life will bec so poisoned by fear that the free mind, our greatest and the source of our moral strength, cannot flou perhaps cannot even survive.

The new era of which I speak depends on ideas imagination. The free mind is the source of these i There must be independent thinking, free discussion a climate in which, without fear, men may express t honest opinions. Otherwise the springs from which ideas flow will dry up. This is as true of science technology as it is of the realm of economics and poli science and literature and human relations.

In this country today there is fear. The fear is of c munism. This fear is not baseless. It is real. And it is in allowing this fear to drive common sense that our great dar lies. When people are ruled by t fears, the first casualty is almost tain to be the free, inquiring mi It is at a time of fear among us t the demagogues, the strong-arm n and similar reactionaries find it e to intimidate and bully their v into supervision of what people n say, what books they and their c dren may read, what they may thi When people give way to fear, i the universities and schools that among the first to feel the evil c sequences.

In communism we face a philo phy of life that does not believe, we do, in the individual's right think for himself. Communism based upon a deliberate policy of deceit, lying, corruptic and violence. Communism is a doctrine that glories the captive mind; and even the imagination, even t artistic impulse, must conform to the dictate of the po tician. We know that communism employs spies and lies upon subversion and sabotage; that it makes hero of the double-crosser, the triple-crosser, the deceiver, t perjurer.

We cannot, we must not at our peril, dismiss the dangers as of little importance to us. We must treat wi the utmost seriousness the problem of guarding ourselv against subversives and spies. But in our own intere we must do this without hysteria or witch-hunting, or t adoption of gangster methods. We must no more deliv our sacred heritage of freedom of thought over to our c politicos and terrorists than to the gangster and politic of the Iron Curtain countries.

Of late we have not been doing a good job in this ar We are allowing some of our cheapest pool-hall type politicos to stampede us into a toleration or approval

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"John Bunyan's life was interrupted by twelve years spent in a dark dungeon in Bedford jail. But that interruption gave to the world 'Pilgrim's Progress.'"

* * * *

"Spires of the Spirit,"
by Frederick Brown Harris,
Abingdon-Cokesbury Press,
Nashville, Tenn.

• • • • • •

. We have let them bulldoze us into suspecting the y of those who in the tradition of our past stand up ect to such outrageous tactics. Most alarming of all, of our respectable public figures have thought that could give their tacit approval while thugs engaged npaigns of innuendo or reckless charges of disloyalty, ng as the victims were people they didn't like. It ently didn't occur to these quite decent and respect- politicians and their equally respectable supporters he very methods they countenanced against others l in the end be used against them, as has been done tly. Anyone who understands that there is a moral hat governs us all, would see that once the reckless and the innuendo become accepted and generally in America, all of us are at the mercy of political sters.

IE COMMUNISTS BEHIND the iron curtain have emonstrated that where there is contempt for the ss of independent thought, where ideas are merely l tools to carry out the purposes of politicians and allies, the free inquiring mind ceases to exist.

s relevant to talk of these matters, for the universities heir graduates have the most to lose in such a threat- deterioration of American principles. If teachers and nts (and trustees too) are afraid lest their honest s on any question may run counter to some politico's , that it may be implied that they are communist athizers if they honestly think for themselves, most em will take the safer course and refrain from ex- ing their ideas. And it will not be long before they have no ideas to express.

ertainly do not mean to imply that this is an easy issue eet, this problem of protecting ourselves against the s of communism without in the process surrendering lves to the very suppression of thinking that make us communism.

know it is not easy, for I have had some experience the problem, as chairman of the Atomic Energy mission. There my associates and I learned some les- that may be useful. We found, for example, that investigations of the loyalty of personnel that were ed on for us by the F.B.I., a professional and non- ical agency, were far more satisfactory than those sted by the Congress to amateur sleuths.

IS A GREAT PITY that during the war the Army tomic bomb project — the Manhattan District — did urn over espionage detection to the F.B.I. instead of g up its own counter-espionage organization. I ser- y doubt if Klaus Fuchs and the other spies who op- d so freely in the very inner circle of our war-time ic bomb project would have fooled the F.B.I., had professional investigators of the F.B.I. at that time in charge of security.

the civilian Atomic Energy Commission, we found sential to constitute a policy advisory board of out- ding private citizens to help protect against witch- ing by political demogogues. Distinguished and busy , in all walks of life, were ready to work on this prob- so important did it seem to them. We decided that in order to minimize injustice to individuals there should be careful procedures for appeal and review of decisions concerning loyalty or security.

Finding a way to save the freedom of the mind, without being naive or careless about the dangers of communism, is neither an easy nor a pleasant chore. The going at times is tough, and sometimes it fairly turns the stomach. But pleasant or not the decent, self-respecting people of the country must take this on and see it through, as in an earlier period of hysteria and fear Charles Evans Hughes and Elihu Root and Al Smith and Harlan Stone and many others of their stature took on the fight, and won.

We need at a time such as this to be reminded, constantly, how much we owe to the non-conformists, to the original thinkers, to the men and women who have what at the time appear to be unconventional or even unpopular views. But for the free mind, brave enough to dare to disagree, our sick might still be treated by bleeding and the application of leeches. But for the non-conformist there would have been no Declaration of Independence, no Constitution, no Bill of Rights.

But for the non-conforming mind most of the great universities and colleges of New England — Boston University among them — would never have come into being, and some of the religious faiths that established them — Methodism among them — would not exist. But for the non-conformist, courageous enough to disagree with European ideas and European politicians, the great immigration of the 19th century to these shores would never have taken place, from England and Ireland, from Poland, from Germany, from Central Europe.

BUT FOR THE FREE mind and the independent spirit, the Middle West would never have been developed, the rivers and mountains never crossed, the nation we love never been built. But for the free mind — and this is often the non-conforming mind — the great opportunities that lie ahead for young people in the new era will simply die ingloriously, unfulfilled and frustrated.

This hour of great opportunity and great danger is the time when we most need to hold firm to the source of our great physical and spiritual strength, the free mind, the free spirit in the free body.

OUTMODED

M. D. Clayburn

There he sits with disappointment
On his undiscerning brow,
Being blinded by the glories
Of the grand, auspicious NOW.

He is brooding in the shadows
Of the lonely yesterdays,
All unmindful of the present
Spread before his empty gaze.

Leave him to his mode of thinking;
Let him worry; let him fret;
For his soul no longer pulses,
And his mental sun has set.

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Two Newcomers In Washington

Just before the Northeastern Jurisdiction appointed Bishop G. Bromley Oxnam to the Washington D.C. Area, the trustees of The American University announced the election of Dr. Hurst Anderson to the presidency of Washington's only Protestant-sponsored university. We believe that the selection of Bishop Oxnam and Dr. Anderson for these highly strategic posts in our nation's capital, constitutes a most excellent Methodist contribution. Bishop Oxnam can serve Washington for eight years, and Dr. Anderson can lead The American University for an even longer period of time. We believe that the two men will soon "team up," and that our Methodist contribution to the nation's capital will soon be felt in a quite positive fashion.

The American University, for the next four years, is to have a considerable subsidy from The Methodist Church, but it will need many millions of dollars to do what must be done to put its financial house in order. It now has less than 1 million dollars in endowment; it must have a minimum of 6 million dollars if it is to maintain its present scope of activity.

The Washington Area of The Methodist Church is an area of the Northeastern Jurisdiction. We do not like the jurisdictional system and believe that in the case of the nation's capital it is thoroughly important that the bishop should represent Methodists everywhere. It is a fortunate accident that Bishop Oxnam has been assigned to Washington, since he is the last of the Northeastern bishops to have been elected by a General Conference. His reputation as a ch man is not only Methodist-wide, but Protestant- As one of the presidents of The World Coun Churches, Bishop Oxnam could be assigned t more appropriate area than Washington. Metho ought to devise ways and means during the next years to see to it that his successors in Washington be clearly of national and not jurisdictional choi

Communist Propaganda

Two new names have appeared in the comm propaganda now circulating among churchmen: uses prominently the name "The World Counc Peace," and the other uses "Women's Internati Democratic Federation." Both organizations names that sound familiar to all of us, but shoul no way be confused with The World Counci Churches, or the Woman's International League Peace and Freedom.

The burden of these two new organizations of c munists is to convince Americans that the Un States and the United Nations forces are using teriological warfare in the Korean war. The W Council of Peace, with headquarters in Prague, Cz oslavakia, has just sent us a document which it cla is a translation of an interview between one of agents and a Lt. John Quinn of the U.S. Air Forc prisoner-of-war held in North Korea. Lt. Quin quoted as saying that his home is in Pasadena, C ifornia — yet his wife is living in Europe. In alleged "interview," Lt. Quinn reports that we using bacteriological warfare.

In the letter from the Women's International De ocratic Federation, addressed as "An Open Letter American Women," a Marie Claude writes viciou of the United States' and United Nations' tactics a concludes with this paragraph, "You, the women the U.S.A. have a special responsibility to force yo government to end germ warfare, to withdraw U troops from Korea and allow the Korean people determine their own destiny."

The appeal to peace will always be listened to wi sympathetic respect by any churchman. The wo tragedy of our times is that the very word "peace" becoming suspect. But let us not be fooled! We ca not withdraw troops from Korea until we can be sured that the Russians will do likewise. Moreov the charges that we or the United Nations forces using bacteriological warfare are not substantiated we fall victim to the method of well-trained pro gandists in this current charge concerning bacte

al warfare, our negative answers give positive ef-
in that we become suspected even though not
d to be guilty. It is as though someone rushes
a man on the street and shouts, "Have you
ed beating your wife?" No matter what his an-
is, the propagandist has made his point.

Did We End Segregation?

e General Conference of The Methodist Church
not end its policy of segregation. Impressive
s like the Plan of Union and the Constitution of
Methodist Church made formidable excuses, al-
gh sincere efforts were made to see what could
ne to circumvent these matters so that the church
d do something Christian on the subject.

hat did happen was that enabling legislation was
d so that by consent of local churches, annual
erences, and the jurisdictions involved, Negro and
e churches could come together into annual con-
nce fellowship. Of course there never has been
way of forbidding Negroes or whites from join-
each other's local churches, but there has been an
rced system of segregation until the 1952 action
e General Conference.

ne of our friends from the South has written "Do
favor compelling our Negroes to merge into
te conferences whether or not they wish to do so?"
answer to that dear brother is, of course we do
favor the compelling of such a situation. But by
same token, we do not believe that a Christian can
pel a Negro to stay out of the church of Jesus
ist. Ours must be a free fellowship, if it is to be
thy of the name Christian; if we enforce segrega-
, our church is not Christian.

Yankee Methodist

r Golden Dome:

ast week I did not write this column, and three
ple told me that they missed it! Moreover, opin-
is divided 50-50 on the name "Yankee Methodist."
man said that it was all wrong and that it would
lt the Southerners; one man said that it was just
name for a paper like this because it was spunky
typically "New Englandish;" the third man was
for the name and half against it. He had a kind
Mason and Dixon line schizophrenia! What do
think about it? . . . Speaking of mental indeci-
, you should have been with us at the Northeast-
Jurisdictional Conference at Harrisburg! In the
t place, we were jammed into the most uncomfort-
setting possible for our business meetings. With steaming weather, we sat in over-stuffed, over-heated theatre seats, and too many of the delegates were still wearing their winter clothes! The entertainment committee apologized, but said that some of the people thought we should not do the electing of a bishop over in the sanctuary of the beautiful Grace Methodist Church. The people of Grace Church had gone all out to provide every accommodation for all of our committee work, and they were very much disappointed that the conference decided to have its business sessions in the Forum Auditorium. The laymen were blamed for wanting the auditorium — and that was an odd bit of blaming! The presiding officers, because of the ghastly lighting, could not see us, and delegates had so much trouble getting out of their assigned sweat-boxes that it was hardly worth while trying to make even a point of order! One delegate who sat on the very front row in an end seat had no complaints, however, for he got the floor anytime he wanted it. . . . Presiding at that conference was difficult. We give our cellophane-wrapped orchid of the month to New England's Bishop John Wesley Lord for his work on Saturday afternoon. Practically all of the memorials and reports from committees came in for the closing hours, and Bishop Lord just happened to catch it. Bishop Lord showed the most amazing patience and Christian charity, yet held the conference in order within the framework of its rules. He looked tired, but victorious, upon adjournment! We were all glad too when it was over. . . . The last thing that happened was the Service of Consecration for our new bishop, Frederick Buckley Newell. This was held at Grace Church, and was truly a beautiful and moving service. Methodists do not ordain bishops, they consecrate them. (Brother Elmer Clark's new picture book on Methodism slips up on that point, by tht way, for it refers to the "ordination of J. C. Broomfield, as a bishop of The Methodist Church," on page 322 of "An Album of Methodist History.") A bishop is an elder of the church elected to the office of bishop, or general superintendency. He is a chief pastor — but still a pastor. The Service of Consecration is very much like an ordination service in that the ceremony of "laying on of hands" is used, and there is an atmosphere at that service that is truly impressive. The service for Bishop Newell brought all of us into a sense of Christian consecration and we are certain that as he goes to his assignment in the New York Area he must feel that he is supported by the prayers and willing co-operation of his fellow-Methodists. . . . ESB

What Is True Courage?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR JULY 6, 1952.

JUDGES 4:4-8; 5:1-7.

Deborah, A Rugged Prophetess

When you raise the question, "What is true courage?" you can get the best answer from women. And not in words but in deeds will the definition come. There is no better example of raw female courage than that of Deborah, a prophetess, the wife of Lapidoth. She was a judge of Israel, and it was said of her that "the children of Israel came up to her for judgment."

Deborah was no shrinking violet who left all the hard and dangerous tasks to the men folks. She called Barak and asked him this very embarrassing question, "Hath not the Lord God of Israel commanded, saying, go and draw toward Mont Tabor, and take with thee ten thousand men?" She aimed to put the fear of both God and Deborah into this tardy warrior. Then she unfolded to the shrinking Barak her plan to "draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand."

It would be very agreeable if we could skip the next verse which revealed the cowardice of Barak, who spoke a few craven words I hesitate to quote. "And Barak said unto her, if thou wilt go with me, then I wilt go; but if thou wilt not go with me, then I will not go." Poor Barak was somewhat akin to a bold, brave husband, who, upon hearing a burglar rummaging around in the house in the dead of night, awakened his wife and gently pushed her to the top of the stairway and crept along behind her whispering, "You go first, for I can stand grief better than you can." Men are not too courageous in the face of danger, and the quality of feminine courage is more durable, less vocal, and far more effective in a real crisis.

People Who Willingly Offer Themselves

Deborah, the heroine of the tribe of Naphtali, along with Barak and a host of other people, became the deliverers of the Hebrew people from the oppression of their neighbors. Sisera was the captain of Jabin's army and he was the victim of Deborah's cunning and wrath. She sneaked into his camp while he was asleep and drove a tent peg through his temple. If anybody doubts her courage and cunning, mixed with plenty of ruthlessness, this is certainly proof of the validity of her courage.

After the children of Israel had avenged their enemies and both Deborah and Barak had led them to complete victory, they broke out into a mighty song of triumph. The heart of this singing courage is revealed in the first verse of their song of praise: "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves."

This triumph achieved by the leaders of Israel wa complished "when the people willingly offered t selves." This is the heart of the matter. There must been something in the courage of Deborah and the religious tradition of the children of Israel which ca the people to give themselves to their God and na Notice that they did this willingly. It was a citi army that avenged Israel's wrongs. It was not fo service.

We are in a period in our nation's life when we c stand a great deal of service willingly offered by lea and all the people. The kind of courage we need at moment is that of the soldier who willingly offered life for his nation's welfare. We expect this of sold Many a cowardly citizen who gripes at even paying taxes would be terribly upset if he read of some lo sentinel who got a little scared on a Korean hillside, fa with vicious foes.

The Courage to Face the Commonplace

There is something in human nature which enal most people to rise to heights of courage almost unbel able in facing a crisis. It is a curious trick, however, t life plays upon us when we face the commonplace du of life, and find ourselves without courage. This nat is full of potential patriots who will show great cour if the occasion seems to demand it. These same peo are afraid to serve as a town selectman, and face critici and the opposition of their neighbors on the question levying an assessment for paving a street. It is difficult get people today to run for office. Self-respecting m and women know that their lives will be laid bare muck-rakers and scandal-mongers.

We are witnessing on a national scale the most revo ing methods of campaigning. Men unfit for the off of dog-catcher in a remote town are running around ov the country, peddling their virtues and tearing down t reputation of opposing candidates. A country missiona said to me the other day, as he heard a minister teari down the reputation of a neighbor, "Some men blow o the lights of other men so their own dim light can seen." It takes courage, rare and of high order, to subje oneself to this kind of treatment.

It takes courage to live in a day like this. In the mid of all of this turmoil, cold wars, hot wars, and high te sion living, we are apt to crumple up and get panicky the face of even the ordinary day's work. It takes ra courage to face the day with its annoyances, temptatio and problems. If Christianity cannot meet this test, isn't worth much as a durable and living experience.

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The Mind's Adventure

HAROLD C. CASE

E READ IN "New England's First Fruits" . . . "After God had carried us safe to New England and ad built our houses, provided necessaries for our live-d, rear'd convenient places for God's worship, and d the Civil Government, one of the next things we d for, and looked after was to advance learning and rpetuate it to posterity. . . ."

ese words point toward the beginning of high-ucation in this country. The report continued, "it ed God to stir up the heart of one Mr. Harvard (a gentlemen, and a lover of learning)" — and phrases eligious convictions upon which higher education aunched. Men of religious insight were determined to tuate learning. The two went together, the reverent and the informed mind.

be sure, the pattern was that of the English school. xample, at the meeting of the Board of Overseers of ard College, held on the afternoon of the first com-cement, complaints were made of "two young men of quality, for foul misbehavior in swearing and ribal-of speech." The board authorized the president to the students, following the commencement services. was done. It is a long way from flogging by the ident, to Pogo for the president, yet this symbol of ion of method applies also to a shift in conviction in er education.

e have been lulled into a feeling of false security, wist-yet not too worried, perturbed without being terrified. have practiced self-hypnosis, and now we must get on self-criticism.

E HAVE BEEN DELIVERED from drudgery by science, but we have lacked clear vision of goals, have gone on making things without any well defined lards of value. Moral relativism has done much harm. people, we have held to the naive belief that we d go on contriving, manufacturing, enjoying, eating, king, gorging, expressing our feelings without stand-of discrimination. If anything went wrong, we com-ned of a missing gadget, not of an overlooked ideal. ne of our more discerning newspaper editors recently e in a wry fashion: "After a lunch of spikes, coins, s, a bullet, golf ball, knife handle, bottle stopper, spoon can opener, a zoo ostrich dies in Britain." Then he , "The lack of proteins will get anyone in time."

ur visual, intellectual, moral diet has been indiscrimi-. We have developed unprecedented physical power unbelievable spiritual weakness. We know how to do st everything, but we know less why we are doing it ever.

oral relativism reached a peak on August 22nd, 1939, n Hitler announced to his assembled generals that vas starting a war. He said, "Never mind whether it es sense or not. No one will ask the victor whether or he told the truth. In starting the war, it is not right matters, but victory." This was the Nazi dismissal of "a mighty fortress is our God." The failure of secularism as a guide for man's life is a tragedy of the first half of the 20th century.

Men who start out to do good for others, because it is a pleasant pastime, end up by doing well for themselves because it is a profitable enterprise. Men who have ceased to believe in one God, continue to behave as if they were devoted to the brotherhood of man, overlooking their highly illogical position of brotherhood without a common fatherhood.

AS A SECULARISM increases, it dilutes important ethical standards, vulgarizes whole areas of life, develops preposterous lusts for power, and produces mass destruction. It results in what Lewis Mumford calls "the modern world with its over-charges of empty stimuli, its perpetual miscarriage of technique, its materialistic repletion, its costly ritual of conspicuous waste, its highly organized purposelessness."

The substitution of feeling for thought is a second major error of our time. Thoughtful people are beginning to suspect that there may be a vital connection between our inventive cleverness and our social crisis, in that the techniques by which we have overcome the perils of nature, have by their very character, increased the perils of history. We have less reason to be frightened by flood and drought and ocean waves, but we have more reason to be frightened of our fellow men. The only real sense in which ours is "one world" is that it is one in potential danger. The predicament of one may become the predicament of all.

The power of sustained and searching thought has been demonstrated so often that its value seems axiomatic. Yet, thought has become suspect and objectivity struggles against an attack of suspicion. Response without deliberation has atrophied reason. Visual impression, without richness of image or fullness of statement has lowered the mental sky. Contempt for thought phrased in epithets such as "brain trusters" and "intelligensia" and "intellectuals," has currency.

We live primarily at the beck and call of impulse, rather than under the guidance of ideas. Pressures from the outside dictate conduct, before thoughtful consideration of alternatives has been experienced.

WIELDERS OF MASS media use propaganda methods for influencing sales, and toss in colorful but often insipid entertainment, to "bait" listeners. Advertisers of products from cigarettes to cough syrup, and from automobiles to air conditioning, play upon feelings, insinuate themselves into attitudes, and sooner or later, mold the fabric of our behavior.

Merchants of ideas, from motion picture producers to comic-strip creators, or from editors of daily papers to associations of commerce and organizations of labor, not only slant news, doctor the dramatic, and give wry twists

to humor, but they often contrive to take advantage of grosser instincts without too greatly offending the conventional decencies — and thus to appeal to man the animal, not to man the thinker.

As this process develops, decisions based on seasoned thought become increasingly difficult; witness the outlines of the present political scene, with appeals to prejudice far outweighing appeals to reason. Read the much-publicized book by Whittaker Chambers, and see the malady of modern man, lacking any vital philosophy, victimized by propaganda appeals.

The Judeo-Christian tradition of the dignity of man as demonstrated in his capacity for thought, has been moved to the edge, while at the center is the drive for power. Influence counts for more than clarity, demands are more vocal than persuasions, and loud-speakers drown out the still small voice. Marx and Freud call the tunes, impulse overcomes insight. The power of thought is brushed aside by the thought of power.

REASON IS SATISFIED to rationalize. Instead of causes it seeks excuses; in places of goals, it wants results. Figuring out angles, and finding ways to get by, absorb far more time than the quest for solid knowledge. Learning for its own sake is almost a forgotten virtue.

Roger Hazelton reminds us that "A statue like Rodin's "The Thinker" only perplexes and repels us. All that most of us can see in it is a body hunched forward, chin in hand, eyes cast downward — the very type of one who takes his selfish ease when action is demanded and wastes his magnificent strength in solitary brooding. What we are unable to see is just what the sculptor wishes us most of all to see — the tremendous concentrated power of a mind bent truthward, the fact that thought is itself the intensest form of action."

Whether the mind can be recalled to its rightful office, directing the mood, fashioning the goals and refining the values, and proceeding on its adventure, is the grave question of our age.

CONFUSION IS OUR third threat. The minds of men are confused not so much because they have lost their way as because they have come to doubt that there is a way. Anxiety is more prevalent than curiosity. We have fear of being caught in a booby trap of our own setting. We have all become the children of crisis and our clamorous noises and angry words and intense emotions are evidences of our despair.

The crisis has become two edged, like a sword, asking for immediate decisions concerning issues we do not understand, and action in fields for which we are scarcely prepared. So leaders of the right and of the left and often of the middle way, declare that in order to give men security, we must take away freedom, and in order to achieve peace we must resort to continuous war, and for the sake of world unity, we must promote world division.

"Man in contradiction" is the phrase used by a Swiss professor to describe our plight. The conflict in the world is the extension of the conflict in the individual soul. But confusion is possible only to human beings. It is a problem of the mind and requires intellectual solutions.

The most basic problem of our age, the problen scured by the anti-intellectuals, is the question of the mate, of the enduring values and the cosmic purp Any one who listens to the noises of the street, or the of the desperate millions knows that despair, having our fear, has become our program.

It is time to launch the mind's adventure. The techniques in the physical sciences demand, if they to bring their fullest benefits in human welfare, an ac paniment of new mental habits. This will require sons who are "possibility minded." Knowing the gr of the present hour, they see ways ahead. Color blinc is less serious than possibility blindness, as Bonaro C street reminds us. People who are limited to a visio what is, and who cannot visualize what might be, helpless to share in creating a better society.

We are obligated to multiply the number and the fectiveness of the people who believe that every day live option, that choices are real, that each indivi counts, and that there are signs of hope.

THE STORY IS TOLD of a toad hopping acro country road, when it fell into a deep and narrow so that it could not get out. Although it tried despera it ended up exhausted, in the rut. Friends and neigh gave advice and encouragement, but without practical cess. At dark, they went sorrowfully home, having gi the toad up as lost. Next morning to their astonishm they met the toad hopping along the road, cheerful bright. "But you couldn't get out of the rut," they claimed. "I know I couldn't get out," he replied. " a truck came along, and I had to, so I did."

Many of us who are complacent in the presence of d ger, would double our efforts, if we were convinced t there is a truck bearing down on us, threatening our struction. Yet that is exactly our situation. The wei of the influence of starving people, now self-conscious, c vinced that they do not need to remain backward, is great that it cannot be stopped.

Use your minds, they are instruments for understan ing. With understanding, solutions can be discovered. counted among the people in your community who e phasize solutions, not majoring merely on problems. you have learned how to think, and that is more impo ant than learning what to think, you have the key to t answer to our most perplexing problems. Continue grow as a thinker. Get the facts, study the evidence, doc ment the information, dare to come to conclusions. Refu to drift with mass prejudices, or to jump to standardiz conclusions, or to study how to be socially correct, witho being factually right.

CONSIDER ALSO THAT if the capacity for effecti thought is to become robust again, it must fi nourishment. For intellectual renewal in our time, we quire belief in God. Such belief is not a patch over cracks in our knowledge. It is not a residue but a resour No nihilistic posture of defiance can write off our deep need — to believe in one who is infinite in wisdom, pendable in character and available to us. We need

(Continued on Page 22)

Has The Church Really Lost Its Voice?

FRANKLIN CRAWFORD

THE SESSION of an annual conference a few days ;o, I saw that conference dispose of the social service t in about one-half minute. That was a little better was done one year ago, for the conference laid on the its social service report. According to last year's tes, the motion was made by a district superintendent. yet this is a conference which a few years ago would l an hour or more on that report, especially when op McConnell was the presiding bishop, and there times when the whole morning session was given up discussion.

ere was a sentence in the printed report that ran like "The Church must not lose her voice and become a al mute in this time of decision." And yet before one l blink an eye, some one moved that the printed re- be accepted, the bishop immediately put the motion, all was over. Remembering the days of Bishop Mc- hell, Albert Day, Ralph Urmy, Wofford Duncan, and y others, and even times when I had presented reports provoked discussion about things that were happen- in our complex political, social and economic life, I a strong urge to say something, but it was all disposed efore the conference knew what was happening.

ith a feeling of some disturbance inside me, I went of the church, walked down the hill to Fifth Avenue McKeesport, Pa., for "a cooling off process." Going e distance on the avenue, I saw a store with the sign igious Articles." This relieved the tension somewhat, I went into the store. Of course I found that the icles of Religion" were those that one might expect nd in a Roman Catholic establishment. But it left wondering about our own "Articles of Religion" and we are using them in our Methodist Church.

HAT EVENING I came back to the church to hear a fine musical program climaxing itself with the llelujah Chorus." But then I recalled that Dr. Charles efferson, about the year 1912, told me that on his visit ussia he had heard the finest music he had ever heard is life. He was so completely carried away at the e that it took him some minutes to come back to h again. Then I had another thought; that was only years before the Bolshevist Revolution. The Church have to give America something more than fine sic and beautiful worship services. The Russian Church , and still is, a past-master in worship with music.

Has the Church really lost its speaking voice? Then will furnish the ideas to solve our problems and de- nine the future of our great country? The next morn- in the conference session, when there seemed to be e confusion about the General Conference's action ut the money to be raised in the churches next year, bishop said, "Let us get this thing straight, and if it s an hour to do so, we will take the time to do it." eemed to me that issue was very simple. What the rch wants next year is more money to carry on its work. The church has a right to expect that, provided it knows what it is spending the money for: that is, doing the real work of the kingdom of God, which according to Jesus was most vitally concerned with the living of the people. But then I remembered that I should not expect any great social emphasis from this conference. A little over a year ago this conference, inspired and sustained by its historical society and its historian, had produced a history of the great Pittsburgh Conference. For the life of me, I cannot find a single word in that history about the great work of Bishop McConnell in the steel strike report. Many workmen in the steel mills have told me that the chief factor in reducing the 12 hour day down to 8 hours was that report of 1922. Truly this was a great victory for religion in the Pittsburgh Conference.

JUST A FEW DAYS ago I received a nice letter from a pastor of one of the largest churches in Methodism. At the close of the letter he said: "I join you in believing that the one single most important contribution that has been made by our faith in the last half century is the work of the social gospel, and I salute you as one of those who made the advance possible." The last part of the quotation is most generous to me. But I have belonged to the Methodist Federation for Social Action, which as a small group has had the courage to keep before the church and the people of America the problems of our collective life.

What is the Church here for anyway? About two years ago I drove across two counties in Ohio to attend a County ministerial association meeting. It developed in the meeting that a pastor in a village of that county was confronted with the problem of motor-cycle races coming to his community on Sundays. This pastor had seen the editor of the county daily paper, and while this man was not a churchman, he was strongly against motor-cycle races coming into the county on Sunday. He would give a resolution from the ministerial association condemning this matter the widest publicity throughout the county.

THE RESOLUTION WAS presented at this meeting, and then there came a motion to lay on the table. The preacher presiding did not immediately put the motion, so I urged the association to go on record and help the brother in his fight for the sabbath. I found that the Baptist, Presbyterian, Episcopalian and even the Methodist preachers in that county-seat town would not go on record for the resolution, were not even willing to bring it to a vote. But a vote was taken that resulted in a tie.

Coming back to the Pittsburgh conference session. When I was over there the city had neither potatoes nor bread — no potatoes because of a national shortage; no bread because of a city-wide baker's strike. If you got bread, you got it from a small one-man bakery. A workman said to me, "We are in a hard way without bread and potatoes!" But the conference said nothing about it.

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Books Reviewed

"Religion In The Development Of American Culture"

By William Warren Sweet. Charles Scribner's Sons, N. Y. Price, $3.50.

No one speaks with greater authority or finer scholarship in the field of American church history than William Warren Sweet. He is pre-eminent in historical evaluation of the religious scene in the early days of our republic. Students of history will therefore acclaim this latest work of Dr. Sweet's. It is a companion volume to his "Religion in Colonial America," and traces the very important role religion played in America's social and cultural development from 1765 to 1840.

This book is particularly significant in that we have no other treatment of the period in the comprehensive and scholarly scope of this volume. For most Americans from earliest colonial days, religion has been more than an intellectual acceptance of abstract concepts; theology in the 18th and 19th centuries particularly was a practical application that influenced everyday life, which no doubt explains why we are now such activists in religion.

It has been pretty well established that religion in America holds a very close relationship to the general history of the country. The main theme of this volume is the important part played by organized religion in the formative years of the United States, when all the ties were cut with Europe, politically, socially, and religiously. It covers the formation of all our major denominations and their contributions to the making of American culture. In this development can be seen in sharp focus the rise of two tremendously important principles in American life — religious freedom and the separation of church and state.

"Religion in the Development of American Culture" is a very valuable addition to church history study, written with such clarity and appeal that laymen and clergymen alike will read it with great interest. — *Reviewed by Francis C. Wilson.*

"John Wesley's Prayers"

Edited by Frederick C. Gill. Abingdon-Cokesbury, Nashville, Tenn. Price, $1.50.

This little volume of prayers will be of greatest interest to those who have a special interest in Wesleyana, although all devout churchmen will appreciate and profit from the devotional power of John Wesley's prayers. Some of these have been out of print for over 200 years.

Frederick C. Gill, well known British Methodist minister, has arranged the prayers in three groups — personal prayers, family prayers, and personal devotions. Included is a scholarly introduction by the editor and Wesley's own preface to his first volume of prayers, published in 1733.

Typical of Wesley's practical application of religion are such sentences in his prayers as "Let not our faith grow wild with superfluous branches, nor stripped into a naked and fruitless tree," and "Let not our love be cooled into a careless indifferency, nor heated into a furious zeal." Of prayer, Wesley once wrote, "You have mercies to pray for, and blessings to praise God for. But take care that you do not mock God, drawing near with your lips, while your heart is far from him." One can sense the nearness of the heart to God in these prayers of his. — *Reviewed by Francis C. Wilson.*

"This Is Africa"

By S. Franklin Mack. Friendship Press, N.Y. Price, 50 cents.

Here is a well illustrated brochure which factually describes the vast continent of Africa with all of its varied peoples, diverse resources, and unlimited potentialities. It is excellent background material for studies on Africa and should be in the hands of any teacher or student anxious for up-to-date data. — *Reviewed by Francis C. Wilson.*

"Lyrics Of Jesus"

By Walter Spence, Bruce Humphries, Inc., Boston, 1952. Price, $2.75.

"Gleanings"

By L. K. Richey, Meador Publishing Co., Boston, 1952. Price, $1.50.

Here are two slim volumes of poetry. The author of the second has spoken for both:

I am a poet amateur,
I flirt with rhythm and rhyme.
I only wish, but am not sure,
To write good verse in time.

I'm not sure that the time has come for either. Mr. Richey, the jacket says, is an executive with a gas company; Mr. Spence is a Congregational minister. I am avoiding the obvious comparisons and analogies.

The story goes that a spiritualist once got President Lincoln's ear for a rather lengthy manuscript. When he had finished, he eagerly sought an opinion. "Well, for those who like that sort of thing I should think it is just about the sort of thing they would like." If I liked that sort of thing, I would put the preacher's efforts above the gas man's.—*Reviewed by Raymond E. Balcomb.*

"Peace, War And You"

By Jerome Davis. Schuman, N. Y. $3.00.

This volume is a piece of special ple Its intent is revealed by the "and you" i title. It is a trumpet call to ordinary p to examine the nature of the warlike in which they live, and then to do some about it. The master thought of the is expressed in the opening sentences o preface, "We can prevent the Third W War. If it comes, we Americans will b means be blameless."

With this purpose in mind the au whose name is familiar to all who are terested in social questions and internati problems, reviews the current world s with its power politics, cold war, and p aration for "hot war." In every way sible, the writer's intention is to set f the facts which favor a peaceful road of world tensions. Many readers will o to his complacency regarding Russian and intentions in the world conflict, but one can complain about his desire to all the facts in the case considered with ness and objectivity.

The chapter entitled, "How to Win E mies and Inflame Hatreds" is a master expose of the one-sidedness of our appro to international questions. This is excell reading, and his ten rules for achieving above dubious results are an extremely p inent and accurate reading of the techniq which have been used consistently in r tions between nations.

Every discouraged individual, and ev world peace committee within a local chur should study the final chapter, "Hints Waging Peace." These are more than hin they are workable suggestions and a prac cal program for anyone for whom peace is real concern. The whole book is a popul and vigorous plea for peace action. — *R viewed by Clarence F. Avey.*

"History And God"

By Arthur W. Munk. The Ronald Pre Co., N. Y., 1952.

One of the most critical needs felt by i telligent persons today is for a world vie that will render historic experience meanin ful and will inspire faith and courage. an introduction to the task of meeting th need, Dr. Arthur Munk has made a fine co tribution. The breadth of his view of histo is quite adequate. He faces the perplexit as well as the clarities. He writes simply a clearly.

He has been greatly influenced by Heg and considers him the greatest of the philo phers of history, with Arnold Toynbee star ing forth as the greatest of our time. took his doctorate under Professor Brig man at Boston University, and apparen

been persuaded of a God limited in r yet unfailing in love. He concludes iscussion of a limited God as the ulti- cause saying, "On this basis, and this alone, does history become intelligible."

en and a half pages of bibliography add value as an introduction to the prob- However, several significant names are ng such as Paul Tillich, Karl Lowith, H. Dodd, and Gerald Heard. Also, er light ought to be cast on the prob- of recovering "historical facts," such as . Wedgwood's recent series on "Person- in History" in *The Listener*. — *Re- d by John F. Olson.*

arching Off The Map"

Halford E. Luccock. Harper and hers, New York, 1952. Price $2.50.

ncon Sylites has been the professor of letics at Yale Divinity School for almost rter of a century, but it has been longer that since he has published a book of ons. He is the author of eighteen books l, including that remarkable anthology entieth century writing, "The Questing t."

ny of these twenty-two sermons have ared in print before, but this is no ex- for denying yourself the joy of reading in a single volume. Without any doubt Luccock is the cleverest preacher-writer e day. His titles alone are attractive. example, "On Being the Right Size," vs From a Graveyard," and "Sleeping ugh a Revolution."

re is a sensitive conscience using the , great literature, and contemporary n to fasten his ideas in the minds of his rs. — *Reviewed by John F. Olson.*

e Meaning Of ICU

LEY I. STUBER

hile at the opening of the language in- e of the International Christian Uni- ty in Japan, I heard the president of the ution, Dr. Hachiro Yuasa, give an ex- ation of ICU which I want to pass on e much larger audience of the American le.

. Yuasa put it this way: "U stands for ersity. A university has three primary tions: education, research and public ser- In this cardinal sense, ICU is a uni- ty. But ICU is absolutely not a narrow ed, sectarian, proselyting institution. It ot another mission school. ICU is a stian University, in the sense that the osophy of life it upholds is Christian and value system it stands by is Christian. do not propose to proselyte. You are asked to become a Christian. But we dare to challenge you — every one of with the Christian way of life.

stands for internationalism. No prob- of a major importance whether it be political, economic, social or cultural can be solved adequately in this atomic age unless it is approached from the global point of view. Internationalism in this sense is intimately linked to interculturalism. That is why *I* signifies for us also interracialism socially, and religious interdenominationalism.

"ICU is already a symbol of new world to come. The goodwill and new outlook of the Japanese people have made it possible for us to have this magnificent campus. The goodwill and friendly concerns of Christian America made it possible for us to have this university hall, and the first rate faculty and program. We shall always remember that we owe to these friends of ICU both inside and outside of Japan a lasting debt of gratitude.

"Thus ICU is definitely a university of tomorrow. This is an educational venture of first magnitude. We hope to meet the needs of tomorrow's world — new world of peaceful sharing and creative co-operation — truly one world for all humanity."

B.U. Plans Institute For Co-Operative Christianity

As part of Boston University's 38th annual summer term, (May 26-Aug. 16), five nationally known theologians will direct courses this summer at Boston University's school of theology, in the second ecumenical administration institute from July 7-26, providing a graduate program for both interested laymen and professional workers in the united Protestant church movement.

According to University President Harold C. Case and Dean Walter G. Muelder of the school, the five-course program, a combination of classes and workshops, will include a seminar in ecumenical administration by Dr. J. Quinter Miller, executive director of the central department of field administration, National Council of Churches of Christ in America; state and local aspects of co-operative Christianity, Dr. Ross W. Sanderson, director of field research, Board of Home Missions, the Congregational and Christian Churches; administration of ecumenical religious education, Dr. T. T. Swearingen, president, William Woods College, Fulton, Mo.; introduction to church and community analysis, Dr. Glen W. Trimble, director, department of research and strategy, Massachusetts Council of Churches, and instructor in social ethics, Boston University; and ecumenical development in Asia, Dr. Murray T. Titus, professor of missions and world religions, Westminister Theological Seminary, Westminister, Md.

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P. S. CHILDREN LOVE IT HERE.

Approves Text On Religious Freedom

The United Nations Human Rights Commission, which is currently working on the draft International Covenant on Human Rights, on June 3rd unanimously approved the text of an article on religious freedom. The text of the article follows:

ARTICLE 13: (1) Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to maintain or to change his religion or belief, and freedom, either individually or collectively and in public or private, to manifest his religion or belief in worship, observance, practice and teaching. (2) No one shall be subject to coercion which would impair his freedom to maintain or to change his religion or belief. (3) Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedom of others.

Church Buildings Exposition

There were 18,726 people from most denominations who attended the first annual staging of the International Churchmans' Exposition and the International Church Buildings Forum at Chicago's international amphitheatre the last week of May, says Marcus W. Hinson, exposition manager. The registration discloses that these people came from 44 states, Canada, and a number of other countries.

The "Hall of Church Design" was a very popular feature, says Mr. Hinson, and at times people were standing three deep before some of the 145 panels showing exteriors, interiors, and floor plans of American churches recently finished or now under construction. These designs were submitted by 46 architects from 20 states and Hawaii.

One commercial exhibitor indicated that the show put them in touch with an estimated two million dollars worth of new business. Mr. Hinson states that it is planned to make the International Churchmans Exposition an annual event in Chicago, and a number of dates are now under consideration for next year's show.

Ten Commandments For Preachers

Suggested by Dr. Paul Sherer's Yale Lectures on Preaching

FREDERICK BROWN HARRIS

There are at least 10 commandments that the preacher might do well to tack up beside the Mosaic Decalog.

First. Thou shalt not pose as a spiritual giant, nor, being but a poor, benighted sinner like the rest, standing in the need of prayer, take too seriously the halos your adoring people fashion for your head. But thou shalt accept the canonizing and the cannonading as both being undeserved.

Second. Because thou art in a special sense called to deal in holy things, thou shalt not take to thyself any unction on that account, as if you alone had succeeded in putting a pinch of salt on the tails of the seven deadly virtues.

Third. Thou shalt not allow any display of showy virtues, put in the display window of the public-gaze side of your life, to hide from your own inner eyes acidity of disposition, spiritual pride, jealousy, or a cruel and sadistic temper; nor assume that by hyper-orthodoxy you can escape from the ethical demands of the searching Christ, remembering always that the form of godliness may all too often be without its power.

Fourth. Thou shalt not assume the pose of another, great or near great, or the pompous habits of false dignity; nor shalt thou cultivate a stilted or holy tone.

Fifth. Thou shalt as a minister be versed in prayer and supplication, remembering that nothing lies nearer the center than this and that poverty here cannot long be concealed; that our private evasions become our public futilities, the secret barrenness of soul the open shame of all our ways.

Sixth. While not hypocritically claiming that approval by others is distasteful, thou shalt not strive for it; but thou shalt shun as a dread profanity, making the round of life unclean, overruling desir ecclesiastical preferment, jealousy of more fortunate issuing in cheap cri and rivalries and resentments.

Seventh. In spite of all humanity's erable little ways, thou shalt refuse to the seat of the scornful. Thou shal hurl the cynic's ban, remembering Christ who was never cynical, whos tuliar glory it was that, knowing what in man, not once were His lips curled. on the cross they made for Him, wit curses and crude jests they shouted at He turned an unclouded face to the E and whispered, "Father, I trust my spi Thy hands."

Eighth. Thou shalt remember that as hold this ministry by God's mercy to you are never to lose heart in it; as the glance and the anxious brow are not the best advertisement the Christian should have, whether in the chancel or of it.

Ninth. Thou shalt be unfailingly co ous and self-possessed: in dress, given to cleanliness which is in close proximity godliness; prompt in correspondence; r at a reasonable hour, not a squanderer time at baseball games and movies: t shalt have a scrupulous care in business ters, praying unceasingly for both tact common sense; giving no offense in thing, that the ministry be not blamed: all things approving yourself as a mini of God.

Tenth. Thou shalt agonize before you cend the pulpit stairs, that you may be sa — and your people also — from present sermons upon the surpassing dignity of human soul punctuated with contemptu references to others from whom you diff from sermons on the Freedom of Conscie interspersed with strange assertions of infallibility of your own position; from s mons on good will with a forked lightni of queer outbursts of an evil temper agai all opposite opinions.

You're Only Young Once

HOOVER RUPERT

Every now and then something happens which restores faith in the younger generation for those who are prone to wonder at tomorrow's citizenry. Such a happening was reported in the press week about the junior class in the high school of a neighboring community. Over in Charlotte, Michigan, the close of school and its festivities took a tragic turn the night of the Junior prom. A serious automobile crash took the lives of three members of this high school class. They with other members of the class had participated in a good many projects to secure money for their "senior trip" next year to the nation's capital. In fact, they had $2400 in the class treasury for this purpose.

Now, here's what that class did. Wholly on their own, and without adult prompting, they voted to cancel the trip to which they have all looked forward in the tradition of their school, and they are contributing the entire amount of money to underwrite the cost of a room in the new hospital which is to be erected in Charlotte. A plaque on the wall of the room will tell its future patients that the room is endowed in memory of these three classmates for whom the wreck was fatal.

To this columnist, this news report comes like a refreshing rain amid the drought caused by the constant emphasis on juvenile delinquency. I am not unaware of the problems involved in the juvenile crime wave and the apparent lack of respect often evidenced by the younger generation. But believe me, this kind of youthful action puts to shame some of the philanthropic failures of their elders.

In the days when I was junketing up and down the nation in the interests of our Methodist youth program, I used to say (and I still do) that the church needs only to give youth a big enough challenge in a dramatic enough way, and they will demonstrate they have what it takes to deliver! Now here is concrete evidence to prove my point. The selfish way would have been to vote down the idea. The easy way would have been never to bring it up in class meeting. The 100 or so members of the class could have coughed up a dollar apiece without too much trouble for a suitable memorial gift to the school. And the community would have given them just and honest praise. But here are young people from all walks of life who go the whole way. Their class will maintain the "senior trip" tradition of Charlotte High School by journeying to the city park for a class picnic, rather than to Washington as previous classes have done.

Perhaps I am prejudiced in their favor because they, with their fellow students, permitted me to share in their high school commencement exercises last year. But it needs no prejudice in their favor to doff one's hat to an action of service and self-sacrifice. Every high school class is remembered in various ways by the school and community. But I predict that no class in Charlotte, Michigan, will be remembered with any greater respect and higher praise than the class of 1953. What a future our nation has if they are typical of today's youth!

Hits Tolerance Of Evils

DES MOINES, Ia. — Christians will ne make their witness count in world affa or in community social processes if they main too patient with reference to evils t flourish around them. Dr. Oscar A. B son, president of the Augustana Luther Church, made this statement to the 93rd nual synod of the Church, in lashing against waste, extravagance and corrupti in American government.

"The worship of tolerance," he said, " almost become a cult in America. Me breadth of spirit is to be judged by th willingness to protest against nothing. cording to these cultists. "Live and let li is the only creed to which they subscri and it can become such a pernicious atti

militant Christianity is banished even the churches. Our Lord was not of tripe, and that is why, humanly speak- He was nailed to the cross."

Benson said that political action often es moral questions, and to that extent ians are obligated to make their voice . "It is gratifying," he said, "that our ran Church is rapidly becoming aware is obligation. It would be splendid if ould authorize a competent committee eak for the Church at once when vital arise, and also to keep us informed of ng legislation involving moral consid- ns."

icize Theological ching

UISVILLE, Ky. — Much present-day in- ion in theological schools is outdated rrelevant, the American Association of logical Schools was told at its biennial ng. Dr. Morton S. Enslin, professor ew Testament at Crozer Theological nary, Chester, Pa., said that a great deal blical criticism has become too analyti- nd literary.

he critics have lost sight of the proper for the will of God in this literature consequently, of its relevance for the of the Church," he said. "Many the- ans, especially those who are most cer- of the shortcomings of Biblical research, adly uninformed. The theologian has ited a lot of baggage which, while con- g many values, is definitely outmoded ncrusted."

. Edward H. Roberts, dean of Prince- N.J., Theological Seminary, was elected lent of the association. He succeeds J. K. Benton, dean of the Vanderbilt ersity School of Religion, Nashville. The iation voted to sponsor a study into wentieth century life and needs in rela- to theological education, if it can get ndation to finance the project.

. John O. Gross, executive secretary of Board of Education of The Methodist ch, Nashville, told the association that logical schools should be more selective e students they admit. The seminaries should take a good look at the schools hich their students get pre-ministerial ing, Dr. Gross said.

ues Political easuring Rod'

HICAGO — The Church Federation of ter Chicago has prepared a 30-page let for us by churchgoers as a "measur- stick" as regards political aspirants. The let, which lists the qualities political ies and candidates should have before win the approval of church people, was e up by the federation's department of enship education and action.

In addition to outlining a code for public officials and political organizations, the text combines the experiences of the citizenship committee of the Oak Park-River Forest Inter-Church Council for Social Action, the University Church of the Disciples of Christ and federation groups. The code covers non-discrimination on grounds of race, color, creed and nationality, personal profit, criminal association, remuneration and civil service.

Protest Segregation

SEWANEE, Tenn. — Eight faculty members of the University of the South (Sewanee) announced that they would resign their academic positions unless Negro students were permitted to enter the university's school of theology. Sewanee is owned by 22 dioceses of the Protestant Episcopal Church in ten southern states.

Included among the eight are the dean and five members of the teaching staff of the theology school, the university chaplain, and the head of the Department of Religion of the College of Arts and Sciences. In a joint statement, the group said their ultimatum was the result of a recent rejection by the university's board of trustees of a recommendation to admit Negro seminarians. The trustees had held that while there were no statutes in the university's ordinances forbidding the admission of Negro students, "encouragement of the enrollment of such students now is inadvisable."

This action, the religious educators said, "served to undermine our effectiveness as teachers of the Christian faith and way of life." They added that "it also compromises us as priests and teachers in this university." The faculty members said they would continue to serve in their present capacities until June, 1953, in order to give the trustees time in which to review the matter and change their ruling. This the board of trustees has agreed to do. The June, 1953, date was set because the board will not hold its next regular meeting until that time.

"The theologians quoted the following pronouncement of the 1948 Lambeth Conference in support of their stand: "The Christian Church . . . demands essential human rights for all irrespective of race or color. There are, unhappily, countries in the world where such rights are denied. . . . We pledge ourselves to work for the removal of injustice and oppression, and, in particular, to stand by those whose right to religious liberties is threatened."

Evangelist On Horseback

HOUSTON, Tex. — Some 45,000 persons attending the final meeting of evangelist Billy Graham's five-week mission heard cowboy movie star Roy Rogers say that he could do more good on horseback than in the pulpit. There had been reports that the cowboy actor was planning to become an evangelist.

Mr. Rogers, who flew in from Hollywood with Dale Evans, his wife and co-star, to give testimonials as Dr. Graham's featured guests, said he could minister to boys and girls in his own way through his movie career. "I am reaching hundreds of thousands of them each week through the 2,000 Roy Rogers Riders Clubs," he said. "Children all over the country bow their heads and pray with me when I lead the cowboy's prayer in the movies shown at the clubs."

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ZIONS HERALD 125 YEARS AGO

June 25, 1827

Webster's Dictionary. — The New York papers mention the prospect that this great work, the labor of a long life of one of the most able lexicographers of the age, and a native of New England, will speedily issue from the press, a very liberal subscription having been obtained for it at the south, comprising some of the best names of the country. It is most earnestly to be wished, that this prospect may not be delusive, and that the north and the east will imitate the liberality of their brethren of the south.

* * * *

Religion in Russia. — About three fourths of the population of Russia are attached to the Greek Church; the other fourth is divided into a great number of denominations. In the city Astrachan, near the Caspian Sea, there are 40,000 persons, of 40 different modes of faith — Jews, Christians, Mahometans, and Pagans — who live together in peace, each worshiping the Deity after his own manner, and all tolerating each other, necessarily from their variety.

* * * *

The third time. — The facetious Dr. B. of W———r, having inadvertently preached one of his sermons for the third time, one of his parishioners having observed it, said to him after service, "Doctor, this sermon, having had three several readings, I move that it now be passed."

Willimantic Summer Assembly

JOSEPH M. HARRELL

The summer assembly and Christian Service Institute at Willimantic (Conn.) Camp Ground will get under way on Saturday evening, July 26th, with a pageant under the auspices of the Ladies' Improvement Society. This is entitled, "Willimantic Camp Ground — Early Days," and is based on episodes, historical data, and personal experiences.

The dates July 26-August 3 mark the ninety-third annual session, and the preacher for the opening day will be the Rev. C. X. Hutchinson, Jr., superintendent of the Norwich District. The afternoon and evening preacher will be the Rev. Fred R. Edgar, pastor of South Methodist Church, Manchester, Conn.

Preachers for the week nights will be, Monday: the Rev. S. A. Livingstone, pastor of the Methodist church, Warren, R. I.; Tuesday: evening of music and readings by Justin Lawrie, minister of music, Foundry Methodist Church, Washington, D.C.; Wednesday: the Rev. L. T. Burr, pastor of the Methodist church, Warehouse Point and Windsorville, Conn.; Thursday: the Rev. R. C. DeLamotte, pastor of the Methodist church, Baltic, Conn.; Friday: the Rev. G. Albin Dahlquist, pastor of the Asbury Methodist Church, Warwick, R. I.

The preachers for Sunday, August 3rd will be Bishop Lewis O. Hartman for the morning and afternoon, and the Rev. John D. Mowrey, pastor of the Congregational church, Shelburne, Mass. Miss Barbara Taylor will be the soloist on Sunday morning. Miss Taylor is a member of the Baltic choir, which will sing on Sunday afternoon and evening of August 3rd.

The religious training hour at 10:00 o'clock each weekday morning will be taught on Monday, Wednesday and Friday by the Rev. W. E. Rhodes, pastor of the Methodist church, Derby, Conn. The speaker on Tuesday at this hour will be the Rev. C. X. Hutchinson, Jr., and on Thursday will be the Rev. Joseph M. Harrell, pastor of the Methodist church, Woonsocket, R. I.

Two other meetings of the week will be that of the Connecticut Council of Church Women on Tuesday afternoon, when Miss Edith Welker of the Connecticut Council of Churches will speak. The Norwich District Woman's Society of Christian Service will hold its summer rally on Thursday afternoon, under the direction of Mrs. Etta M. Conklin, district president.

The song leader of the week will be the Rev. Ralph F. Seaver, Jr., pastor of Trinity Methodist Church, Norwich, Conn. The pianist will be Miss Mildred Geer, organist at First Baptist Church, Willimantic, Conn. An outstanding feature of the week will be the concert on Saturday evening of the White Chapel Bell Ringers. This is an organization, the members of which live at Spencer, Mass., and is under the direction of Mr. J. William Cooper, bell-master.

The officers of the association are: president: the Rev. Joseph M. Harrell, pastor of First Methodist Church, Woonsocket, R. I.; vice-president: the Rev. Charles X. Hutchinson, Jr., Norwich, Conn.; secretary: Edward M. Wheeler, Providence, R. I.; treasurer: Carleton F. Bowers, Middletown, Conn.; and collector: Miss Grace Thomas, Willimantic, Conn.

Chapel speakers for the week are: Monday, the Rev. R. C. Woodbury, pastor of the Methodist church, North Grosvenordale, R. I.; Tuesday: the Rev. J. W. Eller, pastor of the Congregational church, Pachaug, Conn.; Wednesday: the Rev. Oliver W. Bell, pastor of the Methodist church, New London, Conn.; Thursday: Mrs. Joseph M. Harrell, Woonsocket, R. I.; Friday: the Rev. John E. Post, pastor of the Methodist church, Stafford Springs, Conn.; Saturday: Miss Ruth Thomas, Camp Ground, Willimantic.

David Harold Hickey

WILLIAM GUNTER

The Rev. D. Harold Hickey, pastor of the Robinson Memorial Methodist Church, Malden, Mass., for the last six years, passed away, at the age of 66, at the John Adams Veterans' Hospital in Chelsea on Wednesday, June 4th.

Dr. Hickey had served as a Navy Chaplain in World War I and as an Army Chaplain in World War II, leaving the service with the rank of Brigadier General. He had been department chaplain of the Ame Legion in 1925, and of the Veterans of eign Wars in 1949.

He was a graduate of Boston Unive School of Theology, where he was awa his Doctor of Theology degree. He jo the New England Conference in 1911, served each charge to which he was assi with distinction.

Dr. Hickey was a native of Parrsboro S. He was married in Cambridge in 1 to Miss Estelle Hartz, who survives together with a son, Robert H., of Glas bury, Conn., and three grandchildren.

The service of memory was held Sun June 8th, at the Robinson Memorial Meth ist Church in Malden, with the Rev. Will Gunter, the Rev. Harry Belmont Hill, the Rev. Archiver J. Strait as officiating m isters. A large delegation of clergymen tended the service, and the church was fi to capacity with friends, former parishio and servicemen, who had come to ho Dr. Hickey and pay their last respects this virile and distinguished man of God.

The Rev. D. Harold Hickey was a fearl courageous, and thoughtful preacher of word of God. His sermons aroused listeners to action and inspired them heroic Christian living. He was ever w ing to help a brother in distress, and fig against injustice in any form. He serv as a chaplain during two World Wars, a those to whom he ministered honored a respected him.

He was a faithful and devoted pastor; ways ready to give unselfishly of his ti and strength to help those in need. He w a man independent in thought and courag ous in action. Above all, he was a tr friend and a devoted follower of the Chr he loved and so ably served. His life was challenging and a guiding light to all w came under his influence.

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WORCESTER MASSACHUSETTS

National Council May Locate In Midwest

CHICAGO — Headquarters of the Nation Council of Churches will eventually be l cated in the midwest, providing such a si is approved by its constituent denomination the agency's general board voted recently. I the meantime, the board designated Ne York City as the Council's headquarters l cation for the next decade at least.

Selection of a suitable midwest location expected to take place before the bienni assembly of the National Council, to be hel next December in Denver. To facilitate th selection the general board gave a ten-ma continuing committee the task of conferrin with the denominational leaders and recom mending a city for the eventual permane heaquarters. The continuing committee r places the headquarters location commit which was dissolved at the meeting.

In addition, the board voted to contin

expand the National Council's office in ington, as well as its regional offices lanta and Fort Worth, and urged that regional offices be set up.

e board, in its action on locating the quarters in the midwest, proposed "that be a major midwest office to serve as dge toward the ultimate achievement trong interdenominational center in the of the nation." It specified, however, uch a step must meet with the approval e Council's member denominations.

e midwest city selected, the board said, d meet certain specifications adopted by nitial meeting of the headquarters com-e, of which Harold E. Stassen was or- chairman. These specifications stip- that the city should be free from prejudice, easily accessible by air, rail to. Other criteria included the avail- y of a supply of office help; availability ass communication media, adequate accommodations, and office space.

per Community Centre

Joseph E. Davison

irty-eight years ago, the Hattie B. Coop- mmunity Centre was organized to fill gent need for social service among the d people living in a congested part of Roxbury section of Boston. Afternoon s in sewing, music, arts and crafts for en were held in the Fourth Church nage, under direction of the Rev. and A. L. Scott, with volunteer helpers.

e project grew so steadily that it was taken over by the Woman's Missionary ty of the Methodist Episcopal Church, purchased a home on Williams Street ngaged a trained worker. Soon other ent houses were purchased, until there four houses in which the different s were housed. The staff was enlarged, lasses for women started.

many years, this society sponsored project, under the leadership of Miss e B. Cooper. Even then, the idea of g these buildings down and rebuilding revalent, and funds were raised toward roject.

en in 1940, when all the Women's So- s of the Church were united, this Home onary Work became the responsibility e new Woman's Society of Christian e of the New England Conference.

eral plans for rebuilding were offered is new society, but none met with the val of the division whose sanction is sary for all projects. So all action was ed, and constant and expensive repairs necessary.

cently, the substantial partly-built one- former Fourth Church was bought and ied by the classes. The building is for, and two adjoining lots have been ased and paid for. These lots will be for a playground and outdoor activities.

Architects' plans have been approved by the division for building a second-story on the present structure, which will make it adequate for all the work under one roof in this new location, corner of Shawmut Avenue and Williams Street.

Three of the old buildings have been sold; with the proceeds, added to the money originally raised by the W.H.M.S. toward rebuilding, there is approximately $20,000 to start with. The total figure for rebuilding is estimated at $50,000, so $30,000 must be raised. That amount must be donated or pledged before the division will allow the work to be started. The total responsibility rests with the New England Conference's W. S. C. S. groups.

A professional survey shows that in that part of the city the need is tremendous, that there is no duplication of other work being done, and that it is the most fruitful thing our Conference can do.

The women are justly proud of what has been done in the past, and are looking forward with faith to even greater achievements. The building committee is confident that all Methodist conference women will want to share in this missionary work, so greatly needed near at home.

With the untiring devotion and faith of the conference president, Mrs. F. Nelson Bridgham, and of Mrs. Charles C. McPherson, chairman of the building committee, together with the loyalty of the entire board, and assisted by District Superintendent Willard C. Arnold, Dr. Emory S. Bucke, Dean Walter G. Muelder of Boston University, and the architect, Mr. A. A. Dirlam, this dream will soon become a reality.

The work must be done during the summer, to be ready for occupancy in early fall; so it is necessary to know very soon how much money may be depended upon from each society or individual. Checks payable to Mrs. Helen C. Fletcher, treasurer, may be sent to her at 72 Melrose St., Melrose 76, Massachusetts.

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Minister Sues Congregation

St. Paul, Minn.—A Lutheran Free Church minister is suing his former congregation for $30,000, charging he was illegally ousted from the church he was instrumental in building. The Rev. David Dale brought action in Ramsey County district court against the Rosetown Lutheran church congregation and the board of home missions of the Lutheran Free Church, a national denomination with headquarters in St. Paul.

Mr. Dale said he took over the Rosetown pastorate in 1942, organized the congregation and was almost solely responsible for raising funds to build the church, now valued at $130,000. Last year, he charged, the board of home missions began a campaign to remove him, "using unethical and high pressure methods." In early October, the church trustees met and obtained his resignation. The pastor's attorney, Melvin J. Silver, contends that the meeting was illegal because insufficient notice was given. Mr. Dale said church officials persisted in getting his removal, circulated unwarranted charges and forced him to give up the pulpit. The minister claims the action deprived him of his calling, and the right to earn a living by injuring his ability to get another pastorate.

Stamps Honoring Petri

Stockholm — Sweden is issuing a special series of postage stamps honoring Olaus Petri, the man who first translated the Bible into Swedish, on the 400th anniversary of his death in 1552.

Postal authorities, however, faced a problem when it came to securing a design for the stamps. Although Pastor Petri, an early student of Martin Luther, played an important part in Swedish religious history during the Reformation, not a single picture of him remains, as he was averse to sitting for a portrait.

Consequently, the stamps will show a clergyman in an ancient pulpit preaching to his congregation, a design taken from a woodcut found in Pastor Petri's prayer book.

PERSONS

Dr. David Norimoto Iino has been appointed to the faculty of the new International Christian University in Japan as an instructor in English language and religious director of the ICU language institute, it was announced in Tokyo recently by President Hachiro Yuasa. Dr. Iino, a graduate of Aoyama Gakuin in Tokyo, received most of his education in the United States. He attended Pomona College, Auburn Theological Seminary, the Pacific School of Religion, and Boston University, from which he received a Ph.D. degree in philosophy.

On June 9th, the youth fellowship of the Highland Union Methodist Church, Lowell, Mass., held a talent night of popular songs and acts. Members of the neighboring Baptist and Congregational churches assisted in the performance, which was directed by the pastor of the church, the Rev. Gordon C. Capen, and his wife. Proceeds from the talent night will be used to aid members of the church to spend some time at Rolling Ridge.

The Rev. Clarence A. Morrill, assistant director of the Methodist Hospital of Brooklyn, N. Y., was elected president of the Brooklyn, Long Island and Staten Island Hospital Association on June 9th. This organization constitutes a membership of sixty hospitals. He was also recently elected chairman of the resolutions committee of the Greater New York Hospital Association.

At the promotion day exercises recently of the Sunday school of the First Methodist Church, Everett, Mass., Mrs. Edith Swan was presented with an orchid for completing over fifty years of teaching of Sunday school pupils. The presentation was made by Mr. William G. Taylor, superintendent.

Dr. Miron A. Morrill has been appointed professor of religion and head of the department at Cornell College, Mt. Vernon, Iowa, according to announcement by President Russell D. Cole. Dr. Morrill has been a member of the English department and director of publicity since 1947, but he is being relieved of those duties. The new department head was professor of religion at Hamline University, St. Paul, Minn., from 1940 to 1943, and academic dean there from 1943 to 1947. He has spent much of his life in the specialized field where religion and newspaper work overlap. A former newspaper man, he was director of publicity for several national agencies of the former Methodist Episcopal Church, working in Chicago from 1929 to 1940.

Reginald Bruce Collier, the son of the Rev. and Mrs. John E. Collier of the United Church of Christ (federated) Webster, Mass., received his masters degree in business administration from the Harvard University Graduate School of Business this month. He and his wife left for a tour of the countries of Europe June 9th. On their return, Mr. Collier has a position with the Compton Advertising, Inc., Rockefeller Center, N. Y. He is a graduate of Phillips Academy and Haverford College, and served with the Marine Corps during World War II.

At N. H. Conference

The Rev. LeRoy W. Stringfellow, host pastor at the Methodist church in Claremont, N. H., welcomes Bishop Alexander P. Shaw of Baltimore, Md., to the 123rd session of the New Hampshire Conference.

The Rev. Ernest A. Miller, a retired member of the New Hampshire Conference, went to Miami, Florida, last October. He was appointed by the superintendent of the Miami District, Dr. Don A. Cooke, to organize a Methodist church in a new section of West Miami. At the Florida Conference the first week of June, Mr. Miller reported that a small chapel had been built, plans completed for a larger church building, one hundred members enrolled, thirty children and sixteen adults baptized. The work in this Coral Way Community Methodist Church has grown to such proportions that Mr. Miller requested that it be given to a younger man. Mr. Miller was appointed to Ojus, a small church between Miami and Hollywood, Fla.

Miss Janice Arlene Hanninger of Portland, Maine, was married to Myles Alden Cambridge, also of Portland, at a ceremony at Chestnut Street Methodist Church on June 14th. The bride is the daughter of the Rev. Bernard M. Hanninger, pastor of the Chestnut Street Church, who performed the ceremony.

The marriage of Miss Katherine [illegible] Palches, daughter of the Rev. and Mrs. [illegible] Palches of Osterville, Mass., to Leroy [illegible] liam Yolton, son of Mrs. L. W. Yolto[illegible] the late Dr. Yolton of Bloomington, Ill. [illegible] place at the Osterville Community C[illegible] on May 24th. The bride's father, pas[illegible] the Osterville Church, officiated at the [illegible] mony. Mr. Yolton is a student at [illegible] Theological Seminary in New York. [illegible] couple will spend the summer in Core[illegible] Y., where Mr. Yolton will be pastor o[illegible] village church.

Anderson At American

Dr. Hurst Robbins Anderson, 48, has [illegible] elected the eighth president of The A[illegible] can University in Washington, D. C., [illegible] Fletcher, chairman of the Board of Tru[illegible] announced recently. Now president of [illegible] line University in St. Paul, Minnesot[illegible] will assume the presidency of The Ame[illegible] University on September 1, 1952.

Dr. Anderson has served as preside[illegible] the Association of Colleges and Unive[illegible] of the State of New Jersey; treasurer [illegible] Association of Schools and Colleges o[illegible] Methodist Church; president, Associati[illegible] Minnesota Colleges; president, the Mid[illegible] College Conference, and president of [illegible] Minnesota College Fund Association. [illegible] a member of the University Senate of [illegible] Methodist Church.

Born in Cleveland, Ohio, Dr. And[illegible] was graduated from Ohio Wesleyan Un[illegible] sity in 1926. He received a Master of [illegible] degree from Northwestern University, [illegible] studied at the University of Michigan [illegible] the University of Chicago, and was awa[illegible] an LL.D. from Ohio Wesleyan in 1949.

A professor of English at Allegheny [illegible] lege, Dr. Anderson, in 1943, was selecte[illegible] be president of Centenary Junior Colleg[illegible] New Jersey. He remained at Cente[illegible] until 1948, when he became president [illegible] Hamline University.

He is married to the former Marian C[illegible] lene Powell, and has three children, S[illegible] Jane, 16, Powell Robins, 14, and Kath[illegible] Ruth, 7.

Bishop Oxnam To Washington

Harrisburg, Pa. — Methodist Bishop [illegible] Bromley Oxnam of New York has been [illegible] signed to the Washington area of [illegible] Church and Dr. Frederick B. Newell [illegible] New York was consecrated a bishop to [illegible] ceed him.

Realignment of the two episcopal resid[illegible] es was made recently at the quadrennial m[illegible] ing of the Methodist Northeastern Juri[illegible] tional Conference, with 307 delegates app[illegible] ing the recommendations of a standing c[illegible] mittee on the episcopacy.

The committee earlier voted against [illegible] establishment of a separate West Virg[illegible]

f the Church, to be carved out of that tly administered from Pittsburgh, thus ding the election of a second bishop. op Oxnam replaces Bishop Charles y Flint of Washington who is retiring. onsecration of Dr. Newell highlighted osing sessions of the five-day meeting. eremonies were presided over by Bished P. Corson of Philadelphia.

cussing his new post, which he expects ume by the end of June, Bishop Oxaid that he regarded the Washington ric as "one of the most significant asents in the religious world."

said that while religious bodies should "cross the line" that separates Church tate nor set themselves up as pressure s by "indirect threat," moral convicof religious groups "must be considered place a decision is to be made before nade."

op Oxnam, who is 61, was born in a, Cal., and educated at the University uthern California, Boston University Yale University. After serving succes- as bishop in Omaha and Boston he hamed Resident Bishop of New York 44.

rkshops In rgroup Education

e of the nation's leading human rela- experts will participate in a five-weeks n University workshop for community s who play key roles in promoting e co-operation between different racial, us and social groups from Monday, , to Friday, August 8, under the di- n of Professor Herbert Walther, chair- of the department of education of the rsity of Denver and co-director of the Mountain Region of the National rence of Christians and Jews, with Dr. es Latimer, human relations specialist, line High School.

sponsored by the Boston University l of education, 332 Bay State Road, the Hirschel L. Gutman Foundation, and Northeastern Region of the NCCJ, the shop in Intergroup Education, with lay through Friday sessions from 9:00 to 2:00 p. m., will be limited to 100 ers, school administrators, guidance ers, librarians, social workers and other unity leaders.

tionally known lecturers participating also hold individual consultations dur- he summer course on the mechanics of oting through a number of community ams an understanding and appreciation variety of cultures, creeds and ethnic grounds found in towns and cities across ation. Already listed as workshop par- nts are Dr. Martin Chworowsky, di- r, human relations center, University nnsylvania, Philadelphia, Pa.; Dr. Dan on, director New York University Center for human relations studies; Dr. Helen Hall Jennings, New York City, psychologist, author of "Sociometry in Intergroup Relations;" Dr. Daniel Levinson, Harvard University department of social relations, co-author of "The Authoritarian Personality;" Dr. Ashley Montague, head of the department of anthropology, Rutgers University, New Brunswick, N. J. and author of "On Being Human," and "Statement on Race;" and Dr. Herbert L. Seamans, director, commission on educational organizations, NCCJ, New York City.

At Deaconess Building

Shown at the recent cornerstone laying ceremony at New England Deaconess Hospital in Boston are, left to right: Mr. John A. Dunn, Mr. Vincent P. Clarke, Mr. Howard W. Selby, Bishop John Wesley Lord, Dr. Warren F. Cook, the Rev. Rudolph Samuelson, Mr. Stanley O. MacMullen, Dr. George A. Fallon, Dr. Harold C. Case, and Dr. John H. Selby.

Martha's Vineyard Program

Beginning Sunday, July 6th, the Martha's Vineyard (Mass.) Camp-Meeting Association, under the presidency of the Rev. James Monroe Gage, will open its 1952 season with a double program of Sunday services, to be held at 11:00 a. m. and 7:30 p. m. each week throughout the summer in the Tabernacle at Oak Bluffs, Mass.

Scheduled to speak in the series of Sunday meetings are the following outstanding guest preachers: July 6 — The Rev. Fred R. Edgar, minister of South Methodist Church, Manchester, Conn., former associate of Dr. Sockman at Christ Methodist Church, New York; July 13 — The Rev. Harold B. Keir, executive secretary, Greater Springfield Council of Churches; July 20 — Dr. Harold C. Metzner, minister of Trinity-Union Methodist Church in Providence; July 27 — Dr. James V. Claypool, secretary, promotion division of the American Bible Society; August 3 — Dr. Ernest Shepherd, secretary, division on alcoholism, New Hampshire State Health Dept.; August 10 — Dr. Robert C. Howe, pastor, First Methodist Church, Pittsburgh; August 17 — Dr. J. Homer Miller, minister, Hope Congregational Church, Springfield, Mass.; August 24 — Dr. Emory Stevens Bucke, editor of Zions Herald; August 31 — Dr. Guy Wilson, minister, Westbrook Methodist Church, Westbrook, Maine.

Participating in the morning services will be a children's chorus of over 40 voices. Hymn-singing and special music will be featured at the evening meetings. The Association's annual assembly week will be observed from August 10th through 17th, with Dr. S. Ralph Harlow, professor of Religion and Bible at Smith College, and Dr. Paul Williams, professor of Religion and Bible at Mount Holyoke, as guest lecturers. The traditional Illumination Night celebration on the Tabernacle grounds will take place August 20th at 8:00 p. m.

Additional features of the summer program will be the regular Wednesday evening community sing, under the leadership of Mr. Philip Buddington, music director and organist at First Congregational Church, West Springfield, and the daily vacation Bible school session, from July 14-August 8, under the direction of Miss Dorothea Collins, assisted by Miss E. M. Bennett. The camp recreation program is under the chairmanship of the Rev. Russell W. Lockwood.

Store Closing Illegal

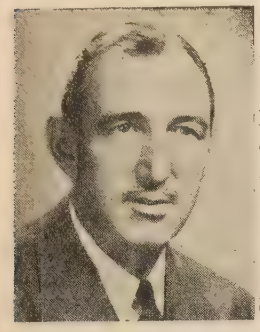
Montreal — A city by-law requiring retail stores to close on Roman Catholic holy days was ruled illegal by Montreal Superior Court. Judge Arthur I. Smith held that the by-law, under which hundreds of stores have been charged with infringements, deals with criminal matters and as such encroaches upon a field of legislation reserved exclusively to the federal parliament.

Seven large department stores initiated the court action to have the ordinance declared illegal. Comparing the observance of holy days with that of Sunday, Judge Smith said that laws regarding Sunday fall within the legislative powers of the federal parliament.

He said that the statute (regarding the holy days) . . . "is of exactly the same nature as if it had related to Sunday observance, and is therefore a matter of criminal law and within the exclusive legislative competence of the federal parliament."

Judge Smith noted that the by-law was directed solely at six holy days of obligation for Roman Catholics. This convinced the court, he said, that its object was to compel the observance of these days. The judge also cited letters addressed to the Mayor of Montreal by the Archbishop of Montreal and other Catholic leaders, which he said further underscored the religious purpose of the city in passing the by-law.

Frederick B. Newell Elected Bishop



Bishop Newell

Dr. Frederick B. Newell of New York City was elected a bishop of The Methodist Church on June 13th at the session of the Northeastern Jurisdictional Conference in Harrisburg, Pa. He is the first bishop to be chosen in the current series of jurisdictional conferences following the 1952 General Conference. His election came on the ninth ballot, after he had climbed steadily in the favor of the conference on every preceding ballot. He received 188 of the 306 votes cast on the last ballot, with 184 necessary for election.

Bishop Newell enters the highest office in the gift of the Church, after an outstanding career in the leadership of the New York City Society of The Methodist Church. The Society is the home missionary agency for metropolitan New York, which has responsibility for foreign language churches, community centers and other service projects. Among these is the Paul Laurence Dunbar apartments, a housing project in Harlem, originally built through the aid of a Rockefeller Foundation grant to improve Negro living conditions in New York City.

Dr. Newell has been executive secretary of the Society since 1930. For ten years prior to that time he was its assistant executive secretary, and from 1917 to 1920 he was pastor of the Peoples Home Church and Settlement in New York City. At the last meeting of the Society, it was announced that over $900,000 of indebtedness on its properties had been liquidated, and they were all free of debt.

He has written numerous books and reports on city work in the Protestant home missionary field, and has made extensive and careful studies of the new trends in American life, particularly as they affect shifting populations and changing communities in the metropolitan centers.

The new bishop was born in Hartford, Conn., March 11th, 1890. On January 15th, 1919, he was married to Emily Louise Lewis of Jersey City, N. J. The Newells have two children, Frederick B., Jr. of Scarsdale, N. Y., and Eleanor (Mrs. K. W. Steere) of Bridgewater, Conn.

He received the A.B. degree from Wesleyan University, Middletown, Conn., in 1913 and the M.A. degree from Columbia University in 1916. He attended Union Theological Seminary, receiving the bachelor of divinity degree in 1916. Wesleyan University and Mt. Union College, Alliance, Ohio, have honored him with the doctorate in divinity. He was ordained a deacon in 1917 in the New York East Conference, and an elder in 1919, and has always been related to that conference.

The new bishop was a member of the Uniting Conference and all of the General and Jurisdictional Conferences since 1939. He has been a member of the General Conference commission on entertainment since 1940 and was its chairman during the past quadrennium. He has headed the commission on expense and arrangements for the jurisdictional Conference several times.

He is a member of the executive committee of the Board of Missions and its church extension committee, and is president of the board of trustees of the New York East Conference. He is also a trustee of Drew University and Wesleyan University. His home is at 164 Westchester Ave., Crestwood, New York.

National Council Board Denounces Segregation

Chicago — A statement denouncing race segregation was adopted by the General Board of the National Council of Churches. It pledged the Council to strive for a "non-segregated church and society." Two board members, both from the Presbyterian Church in the U.S. (Southern), abstained from voting on the document, saying that it would "cause a disruption of the racial gains our Church has been making."

The statement, approved by all other board members, said that the churches were as much to blame for the continuation of racial segregation as secular institutions. It called on the churches to put "their own house in order" and also take "definite steps" to press for unsegregated residential communities, "where day-to-day relations will develop among people of all races, colors, creeds and national origin."

"Above all," the statement said, "the principle of segregation is a denial of the Christian faith and ethics which stems from the basic premise taught by our Lord that all men are created the children of God. The pattern of segregation is diametrically opposed to what Christians believe about the worth of men, and if we are to be true to our Christian faith we must take our stand against it.

"In order that the community may sense the transforming power of organized religion in relieving community tensions arising from the pattern of segregation, churches should assume responsibility for dealing with such questions as discrimination in employment, housing, education, health and leisure-time activities."

Dr. John Land, pastor of St. Charles Avenue Presbyterian church in New Orleans, one of the two who abstained from voting, said: "The statement adopted by the board places undue stress on coercion and would cause disruption and ill will among [illegible] The sweeping changes advocated by thi[illegible] ument must be done gradually. You [illegible] establish the kingdom of God by forc[illegible]

Dean Luther A. Weigle, dean emeri[illegible] Yale Divinity School, speaking in fav[illegible] the statement, said, "nothing that can [illegible] come before this Council is of such mo[illegible] ous importance as the principle contain[illegible] this document. This is a test on wh[illegible] the churches dare to live up to their [illegible] ciples."

Dr. Pitt Beers, New York, of the Am[illegible] Baptist Convention's home mission b[illegible] stressed that the issue of racial discri[illegible] tion "does not apply just to Negro-whi[illegible] lations. It is just as applicable to Orie[illegible] American Indians and Jews. Race ten[illegible] are a national problem, not alone secti[illegible]

The General Board's statement made [illegible] following criticisms of segregation: (1[illegible] subjects sections of the population to [illegible] stant humiliation and forces upon [illegible] moral psychological handicaps. (2) [illegible] theory of "separate but equal" treatmen[illegible] der a segregation system never works [illegible] in practice. (3) It cuts off millions of [illegible] zens from free access to the means of [illegible] ing a living. (4) Many citizens are [illegible] franchised and discriminated against as [illegible] sult of fear and mutual suspicions. (5) [illegible] creases and accentuates racial tensions [illegible] shown by the infrequent number of [illegible] riots in neighborhoods with mixed po[illegible] tions.

Report From India

Elizabeth B. Hempstead

The largest election in the world's his[illegible] has been completed. This winter India [illegible] its first national election for a populatio[illegible] 360,000,000 people. Think of the prob[illegible] involved. Ninety per cent of the cou[illegible] is rural, with only slow bullock cart c[illegible] munication with the large centers. Only [illegible] per cent of the population can read [illegible] write. Each section of each province [illegible] several languages. For example, in Sta[illegible] Girls' School the students come from ho[illegible] speaking six different languages.

Part solution to these problems came by [illegible] political parties campaigning more with [illegible] tures than with printed material. Par[illegible] were represented by symbols that made [illegible] the walls where posted: blue bullocks, bl[illegible] locomotives, red stars and brown trees. [illegible] hru's Congress Party, Yoked Bullocks, w[illegible] most of the seats.

At the polls each person was handed [illegible] ballot, which required no writing. He [illegible] ered the voting booth where each party [illegible] a ballot box decorated with its symbol, [illegible] put his ballot in the party box of his cho[illegible] As the voter left the polling place, a d[illegible] of acid was placed on his right index fin[illegible] This could not wear off for two weeks, m[illegible] ing it impossible for him to vote a sec[illegible]

College students took an active part election by going out campaigning. visit of Mrs. Eleanor Roosevelt to bad was brief but important. She the city only twenty-two hours, durhich time she addressed the local of the Indian Conference of Social visited our school for a brief recep- the way to have lunch with Prince the Nizam's first son. Our Girl formed a guard of honor, through Mrs. Roosevelt, Mrs. Vellode and Miss approached our new auditorium, ed in January of this year as the Chitambar Memorial. Time was imited. Mrs. Roosevelt was introspoke briefly, was thanked and the sang the national anthem.

er speech before the social workers, oosevelt proved her ability as a true at. She frankly faced the problems n the United States and India, and e issues in such a fine way that she d none and yet got her criticisms as s her compliments across in a most s manner. Among other things, she vith the Childrens' Emergency Fund. lt that the "emergency" was over. If d had been changed to a permanent or children with a large part of it bevoted to long range problems as well nediate needs, Congress might have nore generous. We were glad that she Hyderabad.

as a fitting thing that Mrs. Roosevelt Stanley School, where Miss Edith is principal. Miss Delima is also a of character, statesmanship and great blishments. She is an Anglo-Indian, g that somewhere in the family his- European married an Indian. Miss Evans, the founder of our school, saw this six year old girl potentialities of ing great which God could develop n help. Miss Delima became the first principal of any of our mission . Under her leadership, the school has constant history of expansion. This e will start a teacher training departin our schools. I never have seen anperson with such a guiding purpose in fe, which permeates every action of venteen waking hours, for the betterof Stanley School and the city of Hyd. She is a member of the municipal l, the governing body of this city of million population. She is on the gov- body of the great Osmania University. orthy project in the city gets under vithout the appointment of Miss Del- the committee in charge.

responsibilities as principal of this for 1,300 girls are heavy, but she them and manages to do many other as well. Some years ago she gathered Christian people to aid her and some students in cleaning the slums. Others ed her example, and even turned some of those same slum areas into low cost housing units. Miss Delima is ever watchful to do for others what Miss Evans did for her. This school is indeed Christian leaven in the new Republic of India.

The Bible As A Text

NASHVILLE, Tenn. — Theme for the two jurisdictional leadership schools promoted by the Department of Leadership Education, General Board of Education, to be held this summer, will be "The Bible in Christian Education," it has been announced by the Rev. M. Earl Cunningham, director of the department.

The theme is in harmony with the celebration this year of the publication of the Revised Standard Version of the Bible by the National Council of Churches. Co-sponsored by the South Central and Southeastern jurisdictions, the schools will be held at Mt. Sequoyah, Fayetteville, Arkansas, July 21-August 1, and at Lake Junaluska, North Carolina, August 4-15.

At each school Dr. John Q. Schisler, executive secretary of the Board's division of the local church, will deliver an address, "Christian Education in the Future." Also, each school will consist of general and laboratory sections and will feature a town-hall meeting with the Rev. Walter Towner, of the local church division staff, serving as moderator.

Program features with emphasis upon the Bible at the South Central school at Mt. Sequoyah, include an address, "The Bible the Church School Teacher's Textbook," by Dr. C. A. Bowen, executive secretary of the editoral division of the General Board, who will also lead an interest group on "The Bible in Methodist Materials." Dr. Ernest W. Saunders, of the faculty of Garrett Biblical Institute, Evanston, Illinois, will deliver two evening addresses on the Bible in Christian education and will conduct a week's course on "Bible Backgrounds for Children's Workers."

Also scheduled for the Mt. Sequoyah school are two one-week courses on Bible themes. They are: "Interpreting the Bible to Youth" taught by the Rev. Irvin McDonough of the leadership education department staff, and "Using the Bible in Teaching Adults," taught by Mrs. Howard Grimes, specialist in audio-visual resources, Dallas, Texas.

Of outstanding interest will be two courses offered during both weeks of the Mt. Sequoyah school — "Major Issues in Christian Education" conducted by Dr. Donald M. Maynard, of the Boston University faculty, and "The Church and State in America" led by Mr. Claud D. Nelson, of the staff of the National Council of Churches.

In keeping with the chosen theme, the program for the Junaluska school will offer during the first term four courses giving particular emphasis to the place of the Bible in Christian education. The courses and their teachers are: "Bible Backgrounds for Children's Workers," Dr. Mary Alice Jones; "Interpreting the Bible to Youth," Dr. Henry M. Bullock; "Dynamic Ways of Teaching the Bible to Adults," the Rev. Robert S. Clemmons; "The Making of the English Bible," Dr. J. Philip Hyatt. Dr. Jones and Mr. Clemmons are members of the staff of the Board of Education, Dr. Bullock is pastor of Capitol Street Church, Jackson, Mississippi, and Dr. Hyatt is professor of Old Testament, Vanderbilt School of Religion, Nashville. During the first week of the school Dr. Bullock and Dr. Hyatt will share the platform addresses, having for their general subject "Using the Bible Today."

A wide variety of courses will feature the second-term schedule at Lake Junaluska. Of especial interest to church workers will be a course led by Bishop Paul B. Kern on "The Church's Program in the New Quadrennium." Other courses will be taught by Dr. Maynard; Dr. William Warren Sweet, Perkins School of Theology; Dr. John K. Benton, dean of the Vanderbilt School of Religion, Nashville; and Dr. F. Fagan Thompson, pastor, Norwood Methodist Church, Birmingham.

Dr. John Branscomb, pastor of First Church, Orlando, Florida, will deliver an address at the Junaluska Assembly Auditorium, on the evening of August 12. His subject will be "The Bible in Christian Education."

The purpose of these schools is to help leaders of leaders become more effective workers in Christian education, according to Mr. Cunningham. They are attended by conference and district directors, certified deans and instructors, laboratory school administrators, district superintendents, pastors, local church directors, and other leaders.

• • • • • •

"Liberty, the very breath of life abundant, if it is not joined to discipline and authority will slide down a fatal slope to license."

* * * *

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National Council Appointments

CHICAGO — Three staff appointments were made at a meeting of the General Board of the National Council of Churches. The Rev. S. Franklin Mack of New York was named new director of films for the Council's Department of Broadcasting and Films. He will continue as executive secretary of the Council's committee on radio, visual education and mass communication.

Mrs. David D. Baker, formerly of St. Louis, was named editor of *The Church Woman,* official publication of the United Church Women of the National Council. Gilbert E. Blackford, former drama critic of the *New York Journal American,* was appointed director of program promotion for the National Council's Department of Public Relations.

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Giving Tops Apportionment

Methodist World Service gifts have topped the apportionment for the quadrennium, totaling $31,782,408, according to figures released from the office of the Rev. Thomas B. Lugg, Chicago, executive secretary and treasurer of the Council on World Service and Finance.

Methodists contributed $168,892 over the four-year apportionment of $31,613,516. The 1948-52 total in giving, however, is an increase of $6,415,398.36 over the $24,367,-009.64 given in 1944-48.

World Service giving for the last fiscal year shows a 30 per cent gain over the preceding year. Total for 1951-52 is $8,160,-279.91, a $24,109.32 increase over $8,136,-170.59 received a year ago. Receipts for the month of May are $1,873,966.65, or slightly less than the $1,877,853.99 contributed in May, 1951.

The Advance program of specials has netted $13,066,541.63 in the four-year period, plus week of dedication giving, which now stands at $3,111,761.96 for the quadrennium. Offerings for the week of dedication this year are $580,932.40; for flood relief, $214,-101.33; and for the fellowship of suffering and service, $483,672.58.

"The Mind's Adventure"

(Continued from Page 10)

regain an intellectual conscience, to pursue our quest for knowledge with the profound conviction that life makes sense, that there is unity to truth, that we can find significance in living. Belief precedes understanding, that is a rule of life. Truth is a master to be served in order to be possessed. My reach must exceed my grasp; my belief must travel in advance of knowledge; my convictions cannot wait for final proof, they must lead me toward the truth. Unless we can believe, we cannot understand. It is time for every one of us to believe wholly in God. Our age of anxiety would be followed by an age of adventure, if with all our heart we acknowledged, affirmed and served the God who is Father of us all.

Finally, the key to the future, whatever future man is to have on this planet, is involved in the individual, in many individuals, awakening and serving. We must make truth as simple, as clear and as compelling as the lie seems to be. We must demonstrate the infinite worth of every person, refusing always to practice segregation or exploitation. We must preserve the integrity of this nation. It must not be run by gangsters who control politicians, or by politicians who prefer partisan power to statesman's convictions. It must have citizens who insist on integrity in political action.

As you cherish political freedom, participate in the political parties through which officials are elected to their offices. Help to preserve a sound economy. We co the struggle with communism, and struggle with our own economy. A stimulation, bolstering subsidies, a twin fears of inflation and of deflati not give us the health to lead a t world.

Help to make it clear that the pe this nation want peace, not war, t have no desire to dictate the kind o omy or the scheme of political organ for other countries. Help to establish people who doubt our sincerity, the f we are committed to justice and ec opportunity for all people.

Help to proclaim the fact that the f tem has spiritual significance, that it best because it is based on respect f sonality, and that it has the capacity t the needs of all our people, and at th time to bring new life to backward p Communicate the truth. Do not d lies, suspicions, labels or innuendoes.

When once we see the meaning the purpose of God, the capacity of and the possibilities for progress, we go back to our half hypnotized state of We can participate in the mind's adv That is the purpose of education.

Religion In National Park

CHICAGO — Plans for setting up a rel program for visitors to U.S. national were approved by the General Board National Council of Churches at a m held recently. The program will be ated this summer in Yellowstone Park will be extended to other parks each until all of them are covered. The Warren Ost will direct 20 seminary stu in preaching services on Sunday, vespe vices during the week, sacred music fest Bible study and other religious projects.

In approving the project, the general noted that last year there were more 12,500,000 visitors to the 28 national Few of the parks have any church he providing a religious program, either visitors, or for the park employees. latter number from 2,450 to 5,250 d the peak season.

Mr. Ost piloted a project in Yellow Park seven years ago, when he was s graduate student at Princeton Theolo Seminary. He took a job in the park t his way through school and conducte ligious services in his evening hours off

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sion Barring Negroes

ANGELES — The congregation of First church in Los Angeles has, in effect, ed an earlier decision not to accept s into membership. Members gather- special meeting rejected, by minority constitutional change which would Negroes to join the church.

action came as the result of the efforts Negroes to gain membership several ago. Their applications had been d by vote of the congregation. A y had voted favorably, but the 's constitution requires 90 per cent ap- by members present.

resignation of the church's minister, ank B. Fagerburg, a short time later, lieved to have resulted from this in- rch dispute. Dr. Fagerburg was to have favored membership for the egroes.

congregation appealed to Dr. Fager- o reconsider his decision, but he re- because, he told them from his pulpit, already publicly announced he would e pastorate of First Baptist church of ds, Cal.

special meeting was called by mem- an attempt to change, by amendment, urch law so that membership approval be extended by a simple majority The total vote was 490. Of these 293 d the amendment and 197 voted t it. Approval would have required Dr. Fagerburg, retiring pastor, was t.

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odist minister with 18 years experience l supply pulpit during month of July use of parsonage or living quarters. nily of four: Wife, boy 13, girl 8. Must in or near Boston. Best references. The . Rollin P. Gibbs, 4434 Thrift Road, arlotte 8, N. C.

Twin Area Calendar

(Boston and New York Areas)

June 20-27 — N. H. Conference M.Y.F., annual Institute, Geneva Point Camp, Winnepesaukee, N.H.

July 8-15 — W.S.C.S. School of Missions, Mt. Sequoyah, Fayetteville, Ark.

July 12-13 — Wesleyan Service Guild, Mt. Sequoyah, Fayetteville, Ark.

July 21-25 — Maine Conference Pastors' School, Lake Narrows, Winthrop, Me.

July 27-August 3 — Jacksonville (Me.) camp meeting.

August 1 — Board of Evangelism of The Methodist Church meeting at 740 Rush Street, Chicago.

August 15-29 — Third World Conference on Faith and Order, Lund, Sweden.

IN KOREA—

the boy who can't stop crying

Kang Suk's widowed mother, sitting on her doorway step, called him. Playing across the road from her, he pretended not to hear. He loved his mother but he did not want to stop playing. When she called again, he started toward her. And then it happened—a roar, thunder in his ears, the earth shook and he fell. When he got to his feet again and looked, his mother was gone, his home was gone. There was only smoke and burning debris. Calling, "mother," he stumbled toward her but young as he was, he knew she was in the flames and he could not reach her.

Kang Suk's experiences from then on were much the same as thousands of other children. There was the trudging for mile after mile with the other refugees, all hungry, too. As he grew weaker, he stumbled more and more. But he kept walking and stumbling and—crying. Finally he was picked up by Operation Kiddie Car and flown with other dirty, ragged, vermin-infested boys and girls to a Christian Children's Fund orphanage on Cheju Island. His teachers, the other children, even food does not interest him much. He seems to want to be alone and he stands by himself and crys. When he is spoken to, he only repeats, "I did not come when my mother called me and now she will not call me anymore."

How much tact, patience and love will it take to cause him to stop crying? And what of the other thousands like him, who lost home and parents and have not been admitted to an orphanage and still are homeless orphans, wandering and starving and freezing in the snow? Such children can be "adopted" by individuals and groups at ten dollars a month. The child will be cared for in a CCF orphanage-school. You will receive the child's name, address, picture and information about the child. You can correspond with the child. You are not obligated to continue the "adoption" beyond a year, unless you should wish to do so. Gifts of any amount are very gratefully accepted.

CCF assists children in 26 orphanages in Korea and children may also be adopted, at the same cost, in CCF orphanage-schools in Brazil, Burma, Finland, Free China, India, Indonesia, Italy, Japan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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